

Arthur Miall
18 Bowyer St. E.C.
THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1122.] LONDON: WEDNESDAY, MAY 15, 1867. PRICE WITH SUPPLEMENT { UNSTAMPED... 6. STAMPED..... 6d.

BAPTIST ANNIVERSARIES.

1867.

WEDNESDAY EVENING, May 15.—ANNUAL SERMON at WALWORTH ROAD CHAPEL. Preacher—The Rev. RICHARD GLOVER, of Glasgow. Service to commence at Seven o'clock.

EVENING.—BAPTIST TRACT SOCIETY: ANNUAL MEETING at EXETER HALL (Lower Room). Chairman—The Rev. HENRY DOWSON, of Bury. Speakers—The Rev. W. Walters, of Newcastle; Dr. Evans, of Scarborough; and others. Chair to be taken at Half-past Six o'clock.

THURSDAY MORNING, May 16.—BAPTIST UNION: ANNUAL SESSION at JOHN-STREET CHAPEL, Bedford-row. Chairman—The Hon. and Rev. BAPTIST W. NOEL, M.A. Session to open at Half-past Ten o'clock. N.B.—Visitors admitted to the galleries.

EVENING.—BAPTIST MISSIONARY SOCIETY: ANNUAL MEETING at EXETER HALL. Chairman—JOHN CANDLESH, Esq., M.P., Sunderland. Speakers—The Rev. H. Dowson, President of the College, Bury, Lancashire; H. Stowell Brown, of Liverpool; D. J. East, of Calabar Institution, Jamaica; and E. E. Jenkins, Wesleyan Missionary from Southern India. Chair to be taken at Half-past Six o'clock.

FRIDAY MORNING, May 17.—BAPTIST UNION: ANNUAL SESSION at WALWORTH ROAD CHAPEL. Chairman—The Hon. and Rev. BAPTIST W. NOEL, M.A. Address by the Rev. Charles Vince, of Birmingham. Chair to be taken at Half-past Ten o'clock. N.B.—Visitors admitted to the galleries.

EVENING.—BAPTIST MISSIONARY SOCIETY (Young Men's Missionary Association). ANNUAL MEETING at the METROPOLITAN TABERNACLE. Speakers—The Revs. C. H. Spurgeon; D. J. East, of Jamaica; G. Kerry, of India; Charles Vince; and J. Hassell, Esq. Chair to be taken at Half-past Six o'clock.

EVENING.—BAPTIST MISSIONARY SOCIETY: ANNUAL WELSH SERMON at ELDON-STREET CHAPEL, Finsbury. Preacher—The Rev. R. A. JONES, of Swansea. Service to commence at Seven o'clock.

LORD'S DAY, May 19.—BAPTIST MISSIONARY SOCIETY. ANNUAL SERMONS in the various Chapels of the Metropolis. For particulars see the *Missionary Herald* for May.

THE ANNUAL SESSION of the BAPTIST UNION of GREAT BRITAIN and IRELAND.

Chairman.—The Hon. and Rev. B. W. NOEL, M.A.

THURSDAY, May 16, 10.30 a.m., at John-street Chapel, Bedford-row:—
Devotional Service.
Chairman's Address.
Committee's Report, Election of Officers, and Committee and other business.

FRIDAY, May 17, 10.30 a.m., at Walworth-road Chapel:—
Devotional Service.
Paper on "The Ritualistic Movement in the Established Church, with the duties it devolves on Nonconformists," by the Rev. C. VINCE, of Birmingham.
Discussion.

PEACE SOCIETY.

THE FIFTY-FIRST PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in FINSBURY CHAPEL, Moorfields, on TUESDAY EVENING, May 21, 1867. The chair will be taken by JOSEPH W. PEASE, Esq., M.P., at Half-past Six o'clock.

It is expected that the meeting will be addressed by Mr. Elihu Buritt, Mr. Samuel Bowly, Mr. Handel Coesham, Rev. R. E. Hooppell, and other friends of the Society.

UPPER NORWOOD CONGREGATIONAL CHURCH.

A GRAND FANCY SALE of USEFUL and ORNAMENTAL ARTICLES will be held in the GROUNDS of the QUEEN'S HOTEL, Upper Norwood, on TUESDAY, WEDNESDAY, and THURSDAY, the 4th, 5th, and 6th of June, 1867, in aid of the BUILDING FUND of the Upper Norwood Congregational Church.

The BAND of the COLDSTREAM GUARDS will be in attendance daily. The beautiful and extensive Grounds of the Queen's Hotel will be open to visitors on the occasion.

Tickets of Admission—first day, Half-a-crown; second day, One Shilling; third day, One Shilling. Children Half-price. The Tuesday Ticket will be available for the three days. The Bazaar will be opened on Tuesday at One o'clock, and on the following days at Twelve o'clock.

THE NEW CONGREGATIONAL CHURCH, WANSTEAD (Rev. B. Beddow, Pastor).

WILL BE OPENED on THURSDAY, May 30. The Rev. HENRY ALLON will preach on the occasion, and other ministers will take part in the service. Service to commence at half-past Six.

Tea will be provided in the Schoolroom at Five o'clock, for such visitors from a distance as may require it.

Down Trains from Fenchurch-street to Snarebrook at 4.10 and 5.10.

Down Trains from Bishopsgate to Snarebrook at 5.13 and 5.40.

The Down Train leaving Bishopsgate at 5.40 will stop if required at Snarebrook station.

Up Train from Snarebrook at 8.41.

On SUNDAY, June 2nd, the Rev. H. T. GAMBLE will preach in the Morning, and the Rev. B. BEDDOW in the Evening. Service in the Morning at Eleven, in the Evening at half-past Six.

On TUESDAY EVENING, June 4th, the Rev. T. W. AVELING will preach. Service to begin at half-past Six.

On SUNDAY, June 9, the Rev. R. HALLEY, D.D., will preach in the Morning, and the Rev. R. FERGUSON, LL.D., in the Evening. Service at Eleven in the Morning, and at half-past Six in the Evening.

Collections at the close of each Service, toward the cost of the building.

MAY 20.—THE MASTERS CHARLES and ARTHUR LE JEUNE will perform on the GREAT ORGAN in EXETER HALL, and will also play some Pianoforte Selections.

Programme: Bach, Handel, Mendelssohn, Spohr, Hummel, Chopin, &c. Some Solos from the Oratorio will also be sung by Miss LOUISA PYNE, Mad-me CHERER, and Miss SUSAN GALTON. The Performance will commence at Eight o'clock.

On this occasion, a Complete Edition of the Works of John Sebastian Bach will be presented to these Boys.

Tickets, specially reserved seats, 10s. 6d., 5s. (numbered), 2s. 6d., and 1s. each. To be had of Mr. J. Mitchell, Royal Library, 33, Old Bond-street; and of Keith, Prowse, and Co., 48, Chapside.

CRITICAL NOTICES.

"Two very young organ players, the brothers Le Jeune, are making some stir in our world of music."—*Athenaeum*.

"Their performance on the organ at St. Paul's Cathedral was truly wonderful—they astonished and delighted us all."—*John Goss, Esq., Organist of St. Paul's Cathedral*.

"Their remarkable musical powers excite considerable interest among musical authorities. Their playing creates wonder and astonishment. Their performance created an extraordinary impression."—*Musical World*.

"These extraordinarily-gifted children have lately given a performance at Westminster Abbey, which has stamped them in the estimation of all competent judges as fully equal to the interpretation of the highest class of compositions."—*Musical Times*.

"As on former occasions, so on this, these highly-gifted boys moved to rapture a large number of persons who were present. Their masterly and finished playing created, as usual, a profound impression upon those who heard them for the first time, and afforded exquisite delight to all who were present."—*The Choir*.

"They again astounded an auditory of artists and amateurs by their extraordinary execution of Bach's fugues from memory, besides other works."—*Queen*.

"These two remarkable and highly-interesting boys continue to excite the admiration of a select but gradually widening circle. At Westminster Abbey they excited feelings of mingled astonishment and delight in the minds of a considerably numerous assembly of ladies and gentlemen, among whom were Dean Stanley and Lady Augusta Stanley."—*Star*.

SALLE EVANGELIQUE.—PARIS EXHIBITION.—Section des Missions, right-hand side of the Great Entrance, opposite to the Port d'Jena. An ENGLISH SERVICE every SUNDAY at 12 and 7 p.m. Daily Prayer-meeting at 1 p.m. For Hours of Services in Foreign Languages, see Announcements at the Hall.

SALLE EVANGELIQUE.—PARIS EXHIBITION.—This Hall has been built within the Park, and is devoted to PREACHING the GOSPEL in VARIOUS LANGUAGES, to CHRISTIAN CONFERENCES, &c. The Committee for carrying out the arrangements appeal to their fellow-Christians for aid in defraying the large but necessary expenses. Contributions may be sent to R. C. L. BEVAN, Esq., Treasurer, Lombard-street, or to the Secretaries, 7, Adam-street, Strand, W.C.

JAMES DAVIS, } Secretaries.
HERMANN SCHMETTAU, }

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is an old established interest, situated in one of the most densely populated parts of this great Metropolis, in the centre of Clerkenwell and St. Luke's.

There is a very short lease on the present building, so that we are compelled to arise and build.

The Congregation being of the working class, cannot raise more than 300l. towards the required 3,000l. so that unless aided by Christian brethren this important centre of influence and power will be destroyed. There are in connection with the Church, Tract, Dorcas, Benevolent, and other Societies, and a flourishing Sabbath-school.

We propose building a neat Chapel and Schoolrooms; no useless ornaments and no expense will be incurred beyond necessity.

Our present building seats 500; we require accommodation for 1,000.

We appeal for immediate help to all who are anxious to promote the spread of Christ's Kingdom and the Education of the Young.

Our case is very warmly recommended by the Rev. W. Landels, C. H. Spurgeon, T. Thoresby, of Spa-fields Chapel, W. Miall, and all ministerial brethren in the neighbourhood.

Subscriptions to Rev. Phillip Gast, 7, Oxford-terrace, Islington, N.

	£	s.	d.
Cash in hand	240	0	0
Subscriptions promised:—			
Rev. C. H. Spurgeon	100	0	0
James Harvey, Esq.	50	0	0
John Powell, Esq.	25	0	0
Henry Kelsall, Esq.	10	0	0
J. P. Bacon, Esq.	5	0	0
R. May, Esq.	5	0	0

ENGLISH MONTHLY TRACT SOCIETY.

THE GREAT EXHIBITION IN PARIS, 1867.

The gathering of the nations in Paris during the International Exhibition, affords an unprecedented opportunity for making known the Gospel to multitudes who are now ignorant of it. The Committee of the English Monthly Tract Society have prepared a Polyglot Tract in four languages, viz. French, German, Italian, and Spanish, containing, it is believed, a clear statement of Gospel truth, which they are now distributing gratuitously at the Exhibition. They have also printed a Polyglot Tract, consisting of texts of Scripture only; and the hymn "Rock of ages cleft for me" in the same four languages. The Committee are anxious to distribute these tracts and hymns in the greatest number possible, and as a large sum will be required for this purpose they hope to receive the aid of the Christian public. Donations should be forwarded as early as possible to the Secretary, Mr. JOHN STARR, 5, Red Lion-square, London, W.C. A specimen of the large Polyglot sent on receipt of two stamps. A quarter of a million are already in course of issue.

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The Next TERM will COMMENCE on the 1st AUGUST.
The New Buildings are now completed.

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Rev. T. R. BARKER: Exegetical Theology and Classics.
Rev. G. B. BUBIER: Dogmatic Theology and Philosophy.
HENRY GOWARD, Esq., M.A., LL.B.: Mathematics, &c.

Candidates desiring to enter the College next September, on the Foundation, are requested to apply before the 31st of June to the Secretary of the Board of Education, the Rev. S. Pearson, M.A., Arthur-road, Edgbaston, Birmingham.

R. W. DALE, M.A.,
Chairman of the Board of Education.

"THE EFFIGY of the DEFUNCT," shewn in "BLUE BEARD'S CLOSET;" the New Edition of Professor Pepper and Mr. Thomas Tobin. "THE TOWER of LONDON," by the permission of Messrs. Ainsworth and Cruikshank, with startling effects, musically treated by Mr. George Buckland. "A TEMPORARY STAR ON FIRE," in Professor Pepper's Lecture on "Spectrum Analysis." ALEXANDRE's original VENTRILOQUIAL Entertainment; with "The Head of the Decapitated Speaking;" "The Automatic Leotard; Dickens's 'Carol,' read by Mr. Cape; and Mr. King's 'Mechanical Paradoxes,' are a few of the very attractive Entertainments provided for the Master Holidays at the ROYAL POLYTECHNIC.—*Vide the Public Press*.

PARIS EXHIBITION.—THREE SERVICES DAILY, viz. Newhaven and Dieppe, by "The beautiful route" (vide Jecrold's "Paris for the English").

COOK'S RETURN TICKETS for the Daily Express Tidal Service, 12 to 13 hours, for one month. First-class, 60s.; second-class, 30s.; two months, first-class, 85s.; second-class, 40s.

COOK'S NIGHT SERVICE TICKETS, two departures each way daily. Single tickets, second-class 20s.; third-class, 15s.; monthly return tickets, second-class, 30s.; third-class, 23s.

COOK'S NEXT CHEAP EXCURSION to PARIS. Second-class, 27s.; third-class, 20s.; Tuesday evening, May 21, returning daily to June 5.

COOK'S TOURIST TICKETS to SWITZERLAND and ITALY commence May 6, for one or two months.

COOK'S HOTEL ARRANGEMENTS in PARIS for 2,000 visitors.

See "Excursionist," price 2d., by post 3d.—Office, 98, Fleet-street.

SHORTHAND.—PITMAN'S PHONOGRAPHY.—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for 31 1s. the Perfect Course of Lessons.

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Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Act, 1862," kept in stock. Share Certificates Engraved and Printed. Official seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

NEW CARTES of the QUEEN, Princess of Wales, Princess Louise, Princess Beatrice, &c.

Also Cartes of Palmerston, Gladstone, Russell, Stuart Mill, Bright, Cobden, Samuel Morley, Edward Miall, Derby, Disraeli, Stanley, Tennyson, Dickens, Carlyle, Longfellow, Browning, and Dr. Mary Walker. 1s. each, free for 13 stamps. Postraits taken daily. FRED. JONES, 146, OXFORD-STREET, LONDON.

HOLYLAND'S, 150, Strand, two doors west of Somerset House.—RALPH and SON invite the attention of gentlemen to their new and fashionable COATS for the present season, of best material and workmanship.

Holyland's renowned Beaufort Coat. New colours in Angolas and Tweeds for lounge and sporting suits.—150, Strand.

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CHOICE PLANTS.—This collection, fine show sorts, sent any distance, 12. 1/2; half, 10s.; 12 pinks, 6 carnations and picotees, 6 cloves, 6 phlox, 6 delphiniums, 6 hollyhocks, 6 pansies, 6 Coreopsis grandiflora, 6 Gaillardia ditto, 6 double campanulas, 6 smotheras, 6 double lychnis, 6 Dianthus kermesinus, 12 new auricula sweet williams, 12 polyanthus, 12 geums, and 6 gladioli. Flower Seeds: 50 best sorts of showy annuals, 6s. 6d.; 36, 5s. 2d., 3s. 6d.

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 More than 25,000 children under ten years of age die in London every year.
 This unnatural mortality in early life, and the great amount of sickness and suffering among the children of the poor which it indicates, is the strongest plea for the support of an institution especially set apart for the reception of sick children.
 The Hospital now provides seventy-five beds, and relieves twelve hundred out-patients weekly.
 The committee earnestly solicit contributions.
 Bankers—Williams, Deacon, and Co.; Messrs. Hoare, Messrs. Herries.
 SAMUEL WHITFORD, Secretary.
 May, 1867.

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BLACKFRIARS. Established 1841.
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 800 to 1,000 poor persons are relieved every week.
 The expenditure of last year considerably exceeded the receipts.
 Pecuniary assistance is most urgently needed.
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 Contributions of old rags for bandages will be most thankfully received.

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1,000	45	2 4 0	2 4 0	4 4 0
500	37	55 11 0	10 3 8	9 18 9
250	30	42 16 0	17 8 4	3 3 4
100	24	7 18 0	2 15 8	0 8 1
50	20	7 3 0	2 14 4	0 17 2

A dividend of 5 per cent., with a bonus of 1 per cent., paid to the shareholders.
 The next bonus will be declared in 1867.
 Claims paid within 14 days after proof of death.
 Advances made on freehold and leasehold securities.
 Fire insurance at the usual rates. Duty reduced to 1s. 6d. per cent.
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 (Established 1847.)
 (Incorporated by Special Act of Parliament.)
 Accumulated Premium Fund . . . 2343,444 0 0
 Annual Income . . . 8,341 14 8
 Profits declared . . . 100,839 0 0
 This Company transacts business on the most popular principles, and adapts its terms to meet the varied requirements of assured.
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 JOHN ROYER, Esq., Chairman.
 R. J. MILLAR, Esq., Vice-Chairman.
 Bankers—A. & Co., Esq., Grocer, W. & Co., Esq., Lewis, G. O., Esq., Pratts, Daniel, Esq., Rantz, J. Esq., Saunders, J. Esq.
 Solicitors—Messrs. Watson and Sons.
 Physicians—E. Headlam Greenhow, M.D.
 Surgeon—John Mann, Esq.
 ACTUARY & ACCOUNTANT—Josiah Martin, Esq., F.I.A.
 Proprietors, proposal forms, &c., may be had on application to the Company's Agents, or to
 ALFRED LENCH SAUL, Secretary.

CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

BONUS MEETING, 1867.
 The Report presented at a Meeting held on the 3rd January last for the declaration of the BONUS, showed,
 1. As to the Progress of the Society.
 That during the quinquennial period which terminated on the 30th June, 1866,
 New Assurances for a total sum of £1,518,181 and yielding £20,487 in Annual Premiums, had been effected, of which sum the former exceeded by £31,311, and the latter by £1,357; the corresponding items of any previous period; that
 The Income had increased from £195,000 to £215,327 per annum; and that
 The Assurance Fund, after payment of £25,303 on account of BONUS at the last Division, had risen from £1,422,164 to £1,619,539.
 2. As to the financial position of the Society.
 That the Assets on the 30th June, 1866, were £1,619,539 14 8 and the Liabilities on the same date . . . 1,344,708 19 2
 Leaving a surplus of . . . £275,830 15 6
 And that, after setting aside £50,000 as a special reserve fund, The Available Profit was £225,830 15s. 6d., of which sum £225,000 was recommended for division.
 3. As to the Results of the Division.
 That the portion of this sum of £225,000—viz., five-sixths, or £187,500—which fell to the Assured, would yield a Reversionary Addition to the Policies of £272,682, averaging 45 per cent., or varying, with the different ages, from 32 to 85 per cent. on the premiums paid since the last division; and that the
 Cash Bonus, which is the exact equivalent of such Reversionary Bonus, would average 25 per cent. of the like premiums.
 The Report explained at length the nature of the Investments and the bases of the Calculations, the results of which, as above shown, are eminently favourable.
 The next Division of Profits will take place in January, 1872, and persons who effect New Policies before the end of June next will be entitled at that Division to one year's additional share of Profits over later Assurers.
 Proprietors, Forms of Proposal, the Report above mentioned, and a detailed account of the proceedings of the Bonus Meeting, can be obtained from any of the Society's Agents; or of
 GEORGE OUTOLIFFE, Actuary and Secretary,
 13, St. James's-square, London, S.W.

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PRIZE MEDAL

ELASTIC OR DOUBLE LOCK-STITCH SEWING MACHINES

Are acknowledged to be INCOMPARABLY SUPERIOR TO ALL OTHERS

For strength and beauty of stitch, simplicity, durability, ease of management, and wide range of work, from the very finest to the heaviest.

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 DEANE'S—Copper and Brass Goods, Kettles, Stew and Preserving Pans, Stockpots, &c.
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 Total Policies Issued . . . 16,700
 Annual Income . . . £146,684 15 9
 Total Claims Paid . . . 484,538 14 8
 Bonuses Distributed . . . 239,804 11 4
 Reserve or Assurance Fund . . . 685,651 8 4
 Application on the business of the Office to be made to
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 SUMS from 10l. to 300l. ADVANCED two or three days after application, for two years, one year, and six months (repayable by weekly, monthly, or quarterly instalments), and good bills discounted. Charges moderate, and strict confidence observed.
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 The Directors beg to announce that the PUBLIC AUCTIONS of STOCKS and SHARES will, after this week, be held every THURSDAY and FRIDAY, at the BALTIMORE ROOM, THREADNEEDLE-STREET, commencing each day at Twelve o'clock precisely.
 GEORGE THOMAS, Secretary.
 14th May, 1867.

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and all Stocks and Shares which are either quoted at a wide difference between the buying and selling price, or have no official recognition upon the Stock Exchange, and a ready market at close prices through the Agency of the LONDON STOCK and SHARE COMPANY, LIMITED.
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"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

MR. GLADSTONE ON THE IRISH CHURCH.

THE speech of Mr. Gladstone on the Irish Church on Tuesday se'nnight establishes one conclusion beyond all doubt—namely, that even in regard to the ecclesiastical policy of the country, he has finally broken off his connection with the Conservative party. The right hon. gentleman, as becomes a leader, has put himself very considerably in advance of a considerable section of his own political supporters, and has approached more closely the ground we have been wont to occupy, than any statesman of modern times. What he utters on any given question of national importance may be fairly considered as foreshadowing with moral certainty the impending future. His speech on Reform towards the close of the last Parliament instantly converted into a stern reality what until then had been little more than a nebulous profession—a mirage which tempted pursuit only to disappoint it. In like manner, his speech on Sir John Gray's motion on the Irish Church has opened a new era for that question, and, as we think, for all kindred questions—has removed them from the region of barren discussion to that of statesmanship. When the Reform question is settled, it will be forthwith succeeded by that of the Irish Church Establishment, and on Mr. Gladstone, in all human probability, will devolve the duty, as head of the next Liberal Government, to submit to Parliament a practical scheme for getting rid of this anomaly. We therefore interpret his speech as a programme of the principles upon which he intends to act when he returns to power.

Let us see, then, what are the principles which, either in reply to objectors, or in establishing his own position, he has distinctly enunciated. One, and, we venture to affirm, only one of them, is exclusively applicable to the Irish branch of the Establishment—all the rest touching more or less closely the general question of State-Church policy. The articles of the Union, and the pledge of Lord Plunket that the Roman Catholics would respect the property of the Church in Ireland, having been referred to by Sir F. Heygate as precluding any serious consideration of Sir John Gray's motion, Mr. Gladstone said, he thought on the whole they had respected it, and with very great patience, but, at any rate, he was not bound by the engagements of Lord Plunket. He refused to give his countenance to that strange, anomalous, and most injurious state of things which prevails in Ireland, and he held himself free to enter on the consideration of that question. But the churches in Ireland are open to all, Roman Catholics as well as Protestants, urged Mr. Vance. "Turn the tables," replied Mr. Gladstone. Suppose an exclusively endowed Roman Catholic Church, what would

a Protestant think of the argument were it addressed to him from her mouth? "Nothing could be more ridiculous or preposterous." Well, is it really more ridiculous and preposterous in Ireland, and as between Roman Catholics and Protestants, than it is in England, and as between Churchmen and Dissenters? "The educated gentleman" in every parish did duty on this occasion. Mr. Gladstone said, "I think it a very great advantage to have those highly educated gentlemen liberally sown and sprinkled about Ireland, or England, or any other country. But it is a totally new view of the matter when we are told that in order to get these highly educated gentlemen, and to scatter and sprinkle them about the country, we are to endow them from funds which, for the benefit of the mass of the community, ought to be applied in another direction. The class of highly educated gentlemen should subsist on their own means, and not on means supplied by the public from sources which are not legitimate." Down goes that argument, therefore, in the dust, and by a stroke that indirectly asserts Church property to be public property. Have we not abolished Protestant ascendancy? asked Mr. Heygate, and are there not eight Bills now before Parliament for the removal of all traces of practical inequality? Those very Bills, replied Mr. Gladstone, prove that ascendancy still exists, but suppose all these anomalies of detail to be removed, "there would yet remain one great and vast monopoly. The monopoly of principle would remain, and the more you remove and mitigate those anomalies of detail the more offensive in the minds of the Irish people would be that monopoly of principle." Need we point out the application of this argument? Of course, the old stock objection was put forward against the voluntary system, that although it may do very well for towns, it won't do for the country. But, said Mr. Gladstone in reply, "we apply the voluntary system to the Roman Catholics of the towns and the Roman Catholics of the country also. I want to know whether the Roman Catholics of the country are so extremely rich and the Protestants of the country so extremely poor that the Protestants cannot bear a burden which is now borne by the multitudes of Roman Catholics who are dependent upon the sweat of their brow?" *Mutatis mutandis*, the words of the right hon. gentleman are as apposite as they can well be to the state of things on this side of the St. George's Channel—conspicuously so in Wales.

But Mr. Gladstone did not content himself with replying to the arguments of his opponents. He laid down certain fundamental bases of ecclesiastical statesmanship. We agree with him in his conclusions, although we cannot accept his premises. There are three grounds, he said, on which a Church Establishment may be maintained—on the ground of truth; but that ground has been given up in Ireland by the Maynooth grant; or if it is the Church of the bulk of the population, which the Protestant Church in Ireland certainly is not, nor, we may add, is the same Church in Wales or even in England, which last allegation the right hon. gentleman disputes, but says at last, "We must deal with the Irish Church, not on the principles of political expediency, but on the broad principle of right and justice," which we heartily echo: or lastly, if it were the Church of the mass of the poorer portion of the population, which is not the case in Ireland, the religion of the Established Church being the religion of the few. "That being the case," he goes on, "is it really to be supposed that the Irish people will bow to such a principle as now unhappily subsists in our policy towards that country in this respect? Would we tolerate it ourselves?" But he looks forward with hope to a satisfactory settlement of the controversy, and concludes his speech by predicting that "whenever that result shall have been arrived at, the consequences will be so happy and pleasant for us

all that we shall wonder at the folly which has so long prevented it being brought about."

Mr. Gladstone, it will be seen, does not touch upon the question as to what is to be done with the endowments. As the statesman who will most likely take upon himself the responsibility of reducing the whole matter to a legislative shape, he prudently abstains from committing himself prematurely on this subject. We also refrain from speculating what will be his decision. We do not despair of his arriving at a sound decision before he is called upon to act. His mind is making rapid progress. He possesses a deep insight into public opinion. He understands better than most men the wants of the age. He has profound faith in the omnipotence of moral and spiritual forces. He has already got clear of any superstitious regard he may once have cherished for the will of bygone generations. He owns to no compact of an indefinite duration, and the general tone of his speech is throughout consistent with a preference for a settlement of the question upon a basis of impartial disendowment. Meanwhile, it will be the duty of those who deprecate the application of national resources to religious ends, and especially to the support of contradictory forms of religious faith and practice, to guide Mr. Gladstone to a sound conclusion, before he takes any irrevocable step in the matter. At all events, they can by speaking out put before him their convictions, and warn him in time of the opposition which any repartition of endowments would have to encounter. Men who object to affixing a Government stamp to all kinds of religious institutions, owe a duty to Mr. Gladstone as well as to their own principles. They are bound to bring their objection as soon as may be under his consideration.

ECCLIASTICAL NOTES.

It used to be, and in Belgravia it still is, a stock question for the first fortnight of May—"Have you been to the Royal Academy?" Out of Belgravia this question has, of late years, not very often been dropped from the tongue. People had become tired of the bald, jejune, weak, and spiritless things which, year after year, one was obliged to look at, if one went at all. Those who did go did not mention the fact to their friends, for it betrayed a weakness for bad painting. We decline to say, ourselves, how long we have been absent from the walls, or rather the rooms, or whether we have been absent for a single year, but we have no hesitation in stating that we have been there in this present month of May—if it be really May, for for that fact, cuckoos and caterpillars are almost our only authority. We went rather early in the morning, but not too early. There are some hard, bony and inhuman people who tell you that if you go to see the Academy you must go at eight o'clock in the morning, and so have it all to yourself. Beware of those people: they would skin you alive if they had the chance. Why half, and rather more than half, the pleasure and profit that are to be got out of seeing pictures are got by seeing them in company with other people,—not the more the better, but a fair and goodly number. There are some pictures which you cannot understand until you have seen them interpreted in the face of one to whom they are, at the first glance, as open books. And there are some which need not be looked at, for you may read the thought which they express in every countenance around you. Then, what a pleasure it is to watch the different shades of emotion in different faces, aye, and the different emotions. You see, at once, how much there is in the work before you which you had not before suspected. For, every person who looks at a picture is a self-revealing critic, telling you of much that is in his own history and character, and of much that he sees before him. A crowd of people visiting a picture exhibition is like a range of mountains on

which the sun is shining. Every peak and swell and hillock catches a different light. Some are thrown into darker shade, and some are lighted with a golden glory. It is so, also, when a picture is before a multitude of men and women. Some catch first its sadness and some its joy. One will weep, another will pray, and another will glorify the room with the smile of an angel. And for all this we choose to go to the Academy when others go, just, in fact, as we like best to look at flowers when others are looking at them, and to worship God when others also are worshipping Him.

Well, we went one morning when the rooms were moderately and comfortably full. Having an ecclesiastical proclivity, we wished especially, to enjoy for an hour or two, the company of some men whom we do not meet, or do not often meet, in the living flesh. It is one of the happiest influences of great works of art, as of all works of nature, that you no sooner stand face to face with them than all your "isms," excepting, of course, pre-Raphaelitism, fly from you as though you had been touched by the fairy wand of Titania herself. But we felt that it would be good for us, before looking at our ecclesiastical enemies and friends, to take successive baths in springs, pools, and oceans, and not to view them without the remembrance of happy faces of children, of cowslips, hyacinths, of hedges and birds' nests, and of sheep and cattle of all kinds. So we picked out Mr. Millais' "Sleeping," and "Waking," and then the pictures of the Linnells, father and son, and then Mr. Brett's "Latitude 53 deg. 15 min., North; Longitude 5 deg. 10 min., West," and then the same artist's "Covert," and "Through the Turnips,"—the last in a particular field which we fancy we have more than once seen, but with more mortal eye than that of Mr. Brett. After that we regaled ourselves on a mountain slope by "the Ruins of Hercules," and then we went into every dell where a wild flower was to be seen and across every forest glade. As a penultimate preparation we took a general look at all the children, and last of all we stood, for a good many minutes, looking at the sad, trusting, loving and agonised face of Mary Magdalene by Mr. Thorburn in the North Room. Then we went to visit our ecclesiastical friends. The poet of honour amongst these is assigned to Mr. Haddfield, whose full-length portrait is one of the best and truest in the exhibition. Then there is the crayon sketch of "The Author of Adam Bede," a sketch that will surprise many who will look upon it, and give them, in consequence of their preconception, some food for thought. We met the Bishop of London and Dean Stanley here, and also the fine countenance of the Dean of Chichester. Dean Swift comes from his Irish parsonage to greet us with the peasant, and not a few rectors and vicars are made, for the first and only time, world-famous by being on "the walls." In the Sculpture Room you meet Edward Irving, John Henry Newman, Adam Black, Mr. Morley (twice), Dr. Livingstone, the Rev. Henry Renton, of Kelso; and very pleasant and refreshing it is to see them in company with Garibaldi, Mr. Toole, Mr. Cobden, two Royal Highnesses, and one Serene Highness. There is no ecclesiastical sectarianism in art. Here rich and poor, the Churchman and Dissenter meet together. The Dissenting artists—if that be a proper expression—such as the Linnells, are placed according to merit, and that place if often, as in the Linnells' case, the best. There is not, even on Mr. Haddfield's face, what Sidney Smith asked to be put on Moore's, a "dash of opposition to Church Establishments." Nor do any of the Deans look ecclesiastically ferocious, or any of the rectors as though they would seize a pig any more than they would a baby for tithes or Church-rates. With this comfortable feeling we came out of the Exhibition, and if men with bad human passions have since, to some extent, destroyed it, we are not the less glad to have felt it, if only for an hour. It is pleasant, sometimes, to be willingly deluded, and it is very pleasant to think the best of everybody.

The *Church Review* writes, rather amusingly, this week, of the growing Ritualism of Dissenters. If an improved style of architecture is a sign of Ritualism, as it is assumed to be, Dissenters are certainly getting Ritualistic. But our contemporary notices other signs. It says that Dissenters are adopting the lily and other symbolical flowers into their ecclesiastical architecture. Do they know that the lily is the emblem of the Virgin? Well, the fact is that they do not know it, any more than the Church people know it. They are at the mercy of their architects, some of whom are probably as ignorant of the symbols of ecclesiasticism as they are of those of freemasonry. A lily is adopted as an ornament because it looks pretty, and was therefore adopted in architecture some centuries before the Virgin was born. We could tell our contemporary of more symbolism than this. There are Nonconformist places of worship

where the symbols of the four Evangelists are most correctly shown on painted windows. The congregation, when they are not looking at the minister, find themselves accordingly looking at a bull's head or a dove which somewhat resembles a parrot. But they know, no more than Churchmen do, the intention of the painting. Like Peter Bell, a primrose is, to them, a primrose, and nothing more; and a bull's head is a bull's head, which they could not, by any intuition, connect with one of the Evangelists. It is just the same with gowns and bands. The very people who wear them have not the smallest notion, any more than an unfledged curate has, of what they are wearing. They don't know that it is, in itself, ridiculous for an Englishman to wear a Jewish gown, or a Greek philosopher's cloak, or the ribbon only of the cravat and collar which were in fashion three centuries ago. But here we may be treading on sensitive people's toes, or are nearer to pulling irascible people's beards, and so we will not pursue our illustrations. This, however, we may say, that, in one respect, our contemporary is right. Much that is done in this direction is done in sheer ignorance, and what is not done in ignorance is often, but not always, done in weakness.

Parliamentary business is advancing, the issue of the Church-rate division last Wednesday notwithstanding. It is scarcely necessary to say that this division was an accident, and, to some extent, a blunder. When the motion was made for reporting progress, Mr. Hardcastle, who knew, from the little time which the discussion on the Hypothec Bill had left to him, that it would be impossible to carry the Bill through Committee that afternoon unless it were unopposed, cried "Agreed"; but many members, who had not Mr. Hardcastle's foresight, challenged the decision of the Speaker. The result was that half the Liberal members voted one way and half the other, and that Mr. Hardcastle was obliged to vote against himself. It must be now uncertain whether the Church-rate Abolition Bill will reach the Lords this year. As our readers know, we are quite satisfied with the position of the measure, and can well afford to let it wait a final settlement. One Bill has, however, made decisive progress. This is the Additional Bishops Bill, which was in Committee on Monday in the House of Lords. One of the clauses of this measure provides that the funds for the endowment of new bishops shall not come out of the revenues of the Ecclesiastical Commission. The Bishop of Oxford was righteously indignant at this proposal. To think that the Ecclesiastical Commission would provide such funds until they had satisfied the claims of poor incumbents and poor parishes! And so the Bishop moved that this clause be omitted, but lost his motion. The House of Lords, we daresay, remembered that several bishops' palaces had been bought, and that the Bishop of Oxford's own palace had been enlarged and repaired out of these funds, and that it was therefore not at all unlikely that bishops' incomes would also be provided from them. The vote of Monday night, which necessitates an endowment from voluntary contributions, will, we apprehend, settle this measure. There are not many Churchmen who will think a new bishop worth 75,000*l.*, and give that money for him. If they should, they can now indulge their inclinations, and no one will grudge them the cost. Last night, it will be seen, there was a rush of ecclesiastical measures through the Commons, and the Jamaica and Bunnhill-fields Bills were made safe.

The "May Meetings" are continued. The most remarkable feature of them, hitherto, has been the debate on the Established Church at the Congregational Union, and the resolutions resulting therefrom. When the Union was formed, it adopted some admirably-worded resolutions on this subject, which members of recent meetings appear to have forgotten. Nothing, however, could have been more outspoken than the language held last Friday, after Mr. Hannay had read his paper. We wish we could reprint in our columns the whole report of the London Missionary Society, a notice of which, with the proceedings of the annual meeting, is in another page. The report is one of the most eloquent compositions on Christian missions that has ever been written. Wherever read—and we should like it to be read to every Nonconformist church in England—it will revive and increase the interest in missionary enterprise. Its circulation alone should be sufficient to retrieve the income of the society.

The Kettleburgh Church-rate case, in connection with which Mr. Grant now lies in Whitecross-street, has entered on an unexpected phase. The churchwardens cannot get the money to pay their expenses; Mr. Grant cannot pay them, and no one else will. An appeal is therefore made to all "conscientious Churchmen" to relieve them of their difficulty. Who

will not help? The case is thus stated in a Suffolk paper:—

It is rather ludicrous, certainly amusing, to find the rector and churchwarden of Kettleburgh assuming new characters, and appearing before the public in *forma pauperis*—that is to say, in the garb of beggars. As chief spokesman, the latter of these two worthies is seen cowering forward, hat in hand, with a sad countenance and a piteous whine, supplicating the contributions of the charitable to help him and his parson in the hour of distress, whilst from his lips the ludicrous words fall in trembling accents—

Pity the situation of a poor churchwarden,
Whose sad distress has brought him to your door,
His importunity, I pray you, pardon,
In Church-rate *fracas* he'll appear no more.

As a reason for adopting this humiliating course, the mendicant functionary informs the public of the notorious fact that he and his rector have caused Mr. Grant, the recusant Dissenter, formerly of their parish, to be imprisoned in Whitecross-street Gaol, and that neither the prisoner nor his friends will pay the expense of getting him incarcerated. The Rector and his man-Friday have tried every scheme their poor brains could devise, but they have all turned out ineffectual—they can't get the money. Hence this sorrowful appeal, *ad misericordiam*, to the pity of the benevolent to come to the help of the wealthy cleric and himself in the hour of their sore need.

Who, we ask again, will not help these unfortunate persons?

MR. GLADSTONE ON THE IRISH CHURCH.

The following is the concluding portion of Mr. Gladstone's remarkable speech yesterday week on Sir John Gray's motion relating to the Irish Church:—

The real question is whether the existence of the Irish Church as an establishment in exclusive possession of Church property, supposing every anomaly and detail to be removed, is tenable. (Hear, hear.) Now, what are the grounds on which a Church Establishment may be maintained? I think there are three such grounds. In other days, when other views of social and political subjects prevailed, the Established Church in Ireland was maintained on the ground of truth. That is one ground on which an Established Church may be maintained; but if you maintain the Established Church in Ireland on the ground of truth, you cannot at the same time maintain a priesthood who teach the people that the truth is not to be found in that Church. (Hear, hear.) You cannot then maintain the Established Church in Ireland on the ground of truth. What are the other grounds? You may maintain an Established Church if it is the Church of the bulk of the population. And here I must say that I feel very little obliged to the hon. gentleman who moved the previous question. In his zeal for the Irish Church, I think he said the great majority of the people of this country don't belong to the Established Church. Now, I am ready to break a lance with him on that point. I believe that the majority of the population of this country are members of the Established Church, and I am prepared to join issue with the hon. gentleman. But let me say that while I wholly and entirely believe that the question of the Established Church of England cannot be drawn into the arena of conflict in debating the question of the Established Church in Ireland, I must state my conviction that we must deal with the Irish Church, not on the principles of political expediency, but on the broad principles of right and justice. We must recognise these, let the conclusion which is involved in our doing so be whatever it may. (Hear, hear.) But there is a third ground. Even if a Church were not the Church of the mass of the people, you might perhaps maintain it, if it were the Church of the mass of the poorer portion of the population. Is that the case in Ireland? No: there the religion of the Established Church is the religion of the few. You cannot, therefore, maintain the Established Church in Ireland on the ground that it is the Church of the mass of the population, or on the ground that it is the Church of the mass of the poorer portion of the population. (Hear.) That being the case, is it really to be supposed that the Irish people will bow to such a principle as now unhappily subsists in our policy towards that country in this respect? Would we tolerate it ourselves? (Hear, hear.) For instance, would the Scotch members in this House tolerate the endowment of the Episcopal Church in Scotland in the way the Established Church prevails in Ireland? I have long resided in Scotland, and have been in communion with the Episcopal Church in that country, and, being interested in its fortunes, I should be one of the first to resist any movement in that direction. I repeat that neither Englishmen nor Scotchmen would tolerate in their respective countries such a state of things as exists in Ireland. Let us, therefore, give to Irishmen their due, and let us deal to them the same measure which we require to be meted out for ourselves. (Hear.) If we look to Irishmen for the same allegiance, if we call upon the community of Ireland to support and sustain us in applying restrictive measures to the disaffected, as the hon. member for Longford has well said, and if we ask Ireland, as I have asked Ireland upon more than one occasion, to bear her full share in the burdens of the country, do not let us forget that reciprocity is the essence of justice itself. (Cheers.) On the contrary, let us admit that the Irish themselves, if they wish to claim and establish a plenitude of brotherhood with the people of England and Scotland, must establish that claim by pursuing the same conduct and the same course in regard to questions of Irish policy as the people of England and Scotland pursue in matters of English and Scotch policy, and by being determined to be satisfied with nothing short of a just, a fair, and an equal application of the same principle. I think the hon. member for Longford is correct in his anticipation that the time is not far distant when the Parliament of England, which at present undoubtedly had its hands full of other most important business and engagements, would feel it its duty to look this question fairly and fully in the face; and I confess that I am sanguine enough to cherish a hope that, though not without difficulty, a satisfactory result will be arrived at, the consequences of which will be so happy and pleasant for us all that we shall wonder at the folly which has so long prevented it being brought about. (Cheers.)

THE SUNDAY IN SCOTLAND.—At the annual meeting of the Sabbath Alliance of Scotland, just held in Edinburgh, a report was read, stating that "notwithstanding all the efforts of this and kindred institutions, Sabbath profanation has increased rather than diminished." "There is great reason to fear," the report added, "that lax notions respecting the Divine authority and perpetual obligation of the Lord's Day are becoming more general in Scotland."

THE BAPTIST UNION.—The first meeting of the Baptist Union will be held to-morrow morning at half-past ten o'clock, at St. John's Chapel, Bedford-row. The chairman for the year, the Hon. and Rev. Baptist Noel, M.A., will deliver the opening address. The adjourned meeting will be held at Walworth-road Chapel, on Friday morning, on which occasion an address will be delivered by the Rev. Charles Vince, of Birmingham.

THE BAPTIST MISSIONARY SOCIETY.—The annual meeting will be held to-morrow evening at half-past six o'clock, at Exeter Hall. John Candlish, Esq., M.P. for Sunderland, will preside. On Friday evening, the Young Men's Missionary Association will hold their annual meeting at the Metropolitan Tabernacle. Amongst the speakers will be the Revs. C. H. Spurgeon and C. Vince. Sir Morton Peto, Bart., M.P., has resigned the office of treasurer of that society. That office, he says, in a letter to the committee "has a pecuniary aspect, and I feel on that account, and that only, it is undesirable that I should, while my firm's affairs are unsettled, continue to hold it." In accepting his resignation, the committee adopted the following resolution:—

Resolved—That this committee have heard with unfeigned sorrow the letter now read from their honoured friend and treasurer, Sir Morton Peto, tendering the resignation of his office; which resignation, for the reason therein stated, and that only, they are reluctantly constrained to accept.

They cannot, however, do this without placing on their records the expression of their grateful remembrance of the eminent service he has rendered to the society since 1844, when he was associated in the treasurer'ship with the late W. B. Garner, Esq.; and as sole treasurer on the decease of that gentleman in 1855. Nor can they forget that, during this extended period, he has largely devoted, with unhesitating promptitude, both time and property to further the objects of the mission—watching over its proceedings with anxious solicitude, supporting the officers and committee in their deliberations by his presence and counsel, manifesting to the missionaries, whether at their respective posts in the field of labour, or at home seeking a renewal of health, a generous and unfailing sympathy; and endearing himself to all by his Christian courtesy and kindness.

They regard the loss of his services as treasurer with great concern, somewhat abated, however, by the conviction that the society will continue to have in him an earnest and devoted friend. And, while tendering this tribute of continued confidence and affectionate respect, they desire to add the most emphatic assurance of their warmest sympathy with him in the trials through which he has been called to pass; and they earnestly and prayerfully commend him, Lady Peto, and the family, to the grace and love of God.

Respecting the pecuniary position of the society, the *Freeman* states that there is still a debt of 5,000*l.* "This debt is the accumulation of two years, and though part of it is a matter of account chiefly, and is likely to be met by somewhat reduced drafts from India during the coming year—the fact seems certain that we must have 2,000*l.* a year more, or we must lessen the number of our agents. The income from the churches is rather larger than last year; there have been no extra demands for new missionaries; but, in short, living in India is five-and-twenty per cent. dearer than it used to be, and we are trying to do 30,000*l.* of work with 28,000*l.* of income. The result is a debt in two years of 5,000*l.* Of course the debt must be paid. The society cannot ask a new treasurer to take up a bankrupt concern."

THE IRISH CHURCH DIVISION.—The Liberal members who voted for "the previous question" upon Sir John Gray's motion on the Irish Church were Lord A. P. Clinton (Newark), Right Hon. W. F. Cowper (Hertford), Mr. Foley (South Staffordshire), Sir G. Grev, Lord R. Grosvenor, Hon. G. H. Heathcote, Mr. Nicholson (Petersfield), and Sir Robert Peel. Mr. Vandeleur, the Conservative member for Clare, voted for Sir John Gray's motion. Mr. Gladstone did not vote. His son, the member for Chester, voted with Sir John Gray. Both Mr. Disraeli and Lord Stanley voted for the previous question.

THE IRISH CHURCH QUESTION.—When, in May, 1856, Mr. Miall proposed a resolution similar to that of Sir John Gray, it was defeated by a majority of 70; the motion being supported by 95 votes (including tellers), and 26 pairs. Among the opponents of the motion on that occasion were 36 Liberals or Peelites, 13 of the number being members of the then Liberal Administration. On Tuesday last a total of 488 members either voted or paired—against 312 in 1856—and Sir John Gray was supported by 188 votes and 53 pairs. Instead of 36, only 9 Liberals voted against him. Of the Irish members, only 29 supported Mr. Miall by vote or pair; whereas, 41 Irish members voted or paired for Sir John Gray's motion. These two divisions are the only two divisions which have been taken on the question during the recent years—Mr. Dillwyn in 1863, and Sir John Gray in 1866, having been unable to press their motion to a division.

THE SUGGESTED ENDOWMENT OF THE IRISH CATHOLIC CHURCH.—The *Limerick Reporter* remarks that the proposal to endow the Catholics from the present revenues of the Irish State Church "has begun to work, precisely as any practical politician must have anticipated; namely, by eliciting a note of enmity from the only English allies on whom we can rely for sincere and hearty assistance in our efforts to rid Ireland of the monster- nuisance of the alien Establishment." After quoting from the recent report of the executive committee of the Liberation Society, our contemporary goes on to say:—

Now, here is a practical result and exemplification of the wretched impolicy which would deprive us of the sole British help on which any rational man who knows

the ground can place the least dependence. The voluntaries are ready to help us in downright earnest to the best of their strength, provided we base our efforts on the principle of voluntarism which three hundred years' experience in Ireland has demonstrated to be thoroughly capable of sustaining the Catholic Church of this country in a state of religious efficiency. But if we are misled by the dreamers of dreams, or the authors of fantastic speculations, to desert that old, tried, safe, and firm basis, then, our allies inform us that in the first instance it is not improbable that "measures relating to the Irish Church may call for the resistance instead of the support of the committee."

A very pretty practical result of the visions of our theorists! Instead of advancing in a compact, united, and therefore really formidable body to attack the State Church, the claimants for "ecclesiastical justice" are split up into parties; Whigs laugh in their sleeves at our miserable plight; Tories bid us contemptuous defiance; Voluntaries are disgusted and alienated; and the State Church, strengthened by our futile (because divided) assaults, still drives its scythed chariot over our prostrated and helpless community.

And if the Voluntaries are turned against us, pray who are the friends with whose alliance our theorists are prepared to supply their loss? No doubt the gracious Whigs; whose fidelity to our claims was well exemplified in the very characteristic fact that when, in 1843, Mr. Ward, the Whig member for Sheffield, brought forward a motion directed against the Irish Church Establishment, the principal Whig leaders took care to be absent, and nearly all the members of Parliament quitted the House. There was a "count out" on the motion of Mr. E. Scott, and there was an end of the affair. Such are Whig allies in the hour of need.

We recently published the form of petition agreed on by the National Association, praying for disendowment and secularisation of the revenues. We again exhort the Irish public to do all in their power to promote universal subscription to that excellent petition. We must stand fast by the policy it expresses, if we would not desire to incur ignominious failure; to prolong the ecclesiastical nuisance that scourges this kingdom; and to render ourselves the perpetual laughing-stock of those who have an interest in our folly and impolicy.

CHRISTIAN CATHOLICITY.—INDEPENDENTS ASSISTING A BAPTIST MISSIONARY SOCIETY.—Whilst it has just been resolved to admit into the fellowship of the Congregational Union, churches consisting of both Baptists and Pædobaptists, it is interesting to see in other directions displays of unity and love between those two important denominations. On Sunday, the 12th inst., two sermons on behalf of the missions of the General Baptists in Orissa were preached in the Congregational Chapel, Caledonian-road, by the Rev. Jabez Burns, D.D., of Paddington, and the pastor, the Rev. Ebenezer Davies, formerly of the London Missionary Society. The collections were very liberal. It is, we understand, the intention of the above congregation to assist, from time to time, according to their ability, the feeble but well-conducted missions of other denominations.

THE COMPREHENSION SCHEME AGAIN.—The "Causes of Dissent" have been discussed by the "church helpers" of Great Yarmouth. An opinion was expressed that the great expense of a university education hindered many young men from taking holy orders who were desirous of doing so, and caused them to become Dissenting ministers instead. The Venerable Archdeacon Emery, who was present, stated that at St. Aidan's, Birkenhead, and at other theological colleges, a number of Dissenting ministers were preparing for holy orders; and as he knew it to be a fact that the great bulk of the English people were well affected towards the English Church, he hoped that if certain defects—such, for instance as the pew system—were remedied, present unhappy divisions might be, if not altogether, at least in a great measure healed.

CONGREGATIONALISTS AND POPULAR EDUCATION.—A meeting, rather important in its relation to the conduct of Congregationalists in the matter of accepting Government aid for schools, was held at the Guildhall Tavern on Wednesday morning. There was a breakfast given by the Congregational Board of Education to a select number of friends, specially invited to confer together as to the question of Government interference with education. Samuel Morley, Esq., presided. There were present Edward Baines, Esq., M.P.; Drs. Unwin, Vaughan, Smith, and Ferguson; the Revs. R. Kelly, J. Harrison, E. Conder, G. B. Johnson, J. Curwen, G. W. Conder, and T. W. Davids; Messrs. Sidebottom (Manchester), Ashton (Darwen), Warburton, H. R. Ellington, and Carvell Williams. The conference was of a strictly private character. We can therefore only say generally that the result of the meeting was the appointment of a committee that is to consider the whole question, and to submit suggestions, the result of its consideration, to a larger conference shortly to be convened.—*The Independent.*

WORKING CLASS SERVICES AT LEICESTER.—On Sunday afternoon the Rev. J. A. Picton, M.A., concluded a series of eight lectures to working men and others at Gallowtree-gate Chapel. The subject was class feeling and interest. The discourse contained many excellent points, and was a fair specimen of the series. Of course it had reference to things commercial, political, and religious. It was listened to with deep attention. Mr. Picton having a vacation of two Sundays, he took counsel with his audience at the close of the service, as to future plans and prospects. To do this he descended from the pulpit and took the clerk's chair, and the congregation assumed the form of a meeting. He put it to them whether the lectures should be resumed immediately on his return home in a fortnight, or whether there should be a suspension during the summer months, to commence again towards the autumn. For himself he should prefer to continue to meet them in that way every week, but if there was not a probability of people attending, it would be useless under-

taking the preparation of lectures. Two or three persons in the body of the meeting expressed themselves grateful for the opportunities thus afforded them of attending lectures on Sunday afternoons, and intimated their desire to continue, if the labour was not too great a tax upon the strength of the rev. gentleman. Mr. Picton hoped they would not consider him in the matter. He would take the sense of the meeting, and if that should be for a continuance during the summer he should be happy to fall in with the decision. He then put it to the meeting whether the views expressed by the friends who had risen to speak were the general opinion of the meeting, when the whole assembly appeared to hold up their hands in the affirmative. Mr. Picton then said he took it that they would come again in a fortnight, and that they would bring such of their friends and neighbours with them as the services were designed to benefit. The next lecture therefore will be given on Sunday afternoon, May 19.—*Midland Free Press.*

Religious Intelligence.

IRREGULAR RELIGIOUS AGENCIES.

IX.

AMONG THE COSTERMONGERS.

Down a low, narrow court, the uninviting entrance to which is flanked by a dingy-looking public-house, in front of which a numerous group of rough-featured costermongers and coster-lads are idly lounging—down this court, the uneven pavement black and sloppy with mud and evil-smelling vegetable refuse, the houses grimy with London smoke, we somewhat hesitatingly proceed in search of the costermongers' mission-house. We turn to the left, then to the right, the court at each turning becoming more squalid, more miserable, more repulsive, until we begin to entertain a suspicion that a mistake has been made on our part: that we are penetrating into a locality where the prevailing disregard for the laws of *meum and tuum* renders the safety of our person a matter more than problematical. Most of the houses in the court have their doors open, thereby enabling us to steal a furtive glance at the domestic economy of the interiors, which is generally of a most primitive description. In more than one doorway may be seen a great hulking fellow busily engaged in smoking a short pipe, or meekly gazing on the tawdrily-attired damsels whose principal occupation appears to consist in dreamily staring at each other from the windows of their respective houses. Occasionally the scene is enlivened by the presence of a troop of ragged, shock-headed urchins who, with whoops and yells of a most unearthly character, rush hither and thither, like a tribe of young Indian savages. And savages they would be, were it not for the numerous civilising influences which good and earnest-minded labourers in the cause of religion and social progress have boldly ventured, even at the risk of insult or personal violence, to bring amongst them. Another turn of the court: more mud, more squalor, more heaps of vegetable refuse, and at last, to our intense relief, we stand in front of the mission-house which we have come to visit. There is nothing very extraordinary in its appearance. It forms part of a large pile of buildings erected for the purpose of model lodging-houses, the mission-hall occupying the first floor, the upper rooms being let to working people and their families, and the basement being used as baths and washhouses. A few yards further on is another building of a similar character. These structures were erected by Mr. Augustus Vieweg, a Swiss gentleman, following the occupation of a merchant in the City, and belonging to Mr. Spurgeon's church. They have since passed into the hands of a company, of which Mr. Vieweg, who holds 15,000*l.* worth of shares, is the chairman. There is a nearer and more direct approach to the place than that by which we came, but the characteristics of both are precisely similar.

Entering the doorway which forms the approach to the hall, and proceeding up the steps leading to the chapel, we are astonished to find ourselves in a large, comfortable, well-lighted interior, already half filled by a clean and even respectable-looking congregation. The chapel is both lofty and commodious. A spacious gallery runs round the interior, and under the gallery, near the entrance, is a large room, used for Sunday and ragged-school purposes. Opposite this is the platform, a really elegant affair, the front being composed of ornamental iron-work, as is also the front of the galleries. By the side of the platform is the vestry. As we quietly take in these various details, the building begins to fill rapidly, and by the time that Mr. W. J. Orsman makes his appearance it

assumes a thronged aspect. The place holds about 500 persons, and is generally crowded, chiefly by costermongers, their wives, and families, for Golden-lane, in which the chapel is situated, forms, as it were, the costermongers' quarter of the metropolis. In olden times the place was the favourite resort of the Londoners, but the whole neighbourhood has strangely altered since the period when John Milton took up his residence in Barbican. Smithfield exists no longer, Goswell-street has ceased to echo with the noise of packhorses and lumbering vans, the once pleasant meadows of Clerkenwell and Islington are covered with a dense and intricate maze of human habitations. Golden-lane, then a quiet country thoroughfare, skirted by broad green fields and leafy hedges, now possesses nothing to recall its early associations, unless, indeed, it be the piles of vegetable products which load the costermongers' barrows on Saturday nights. Could the blind but glorious-souled author of our great epic poem revisit, with sight restored, the neighbourhood where he was wont to indulge in quiet strolls, the scenes which at every step met his gaze would show to him how deep and significant was the real moral of his "Paradise Lost." For Golden-lane is a locality wherein poverty, sensuality, vice, and crime, rudely jostle each other in the attempt to excel in the Satanic art of social and moral degradation. The thief, the drunkard, and the shameless courtesan, have made it their abode, and in the foul and reeking courts which branch off in every direction from the main thoroughfare, they look down in scornful mockery on the poor but industrious artisan who nobly strives to remain honest amid the manifold temptations which perpetually surround him. Here too, as before mentioned, the costermongers are to be found in great force. What Whitechapel is to the German sugar-baker, Leicester-square to the expatriated foreigner, and Clerkenwell to the watchmaker, Golden-lane is to the costermonger. It is his special neighbourhood, a locality of which he forms an essential feature, and where his manners and habits may be studied by the social philosopher who possesses sufficient nerve to face the moral and physical ordeals which such a task would necessarily impose on him. Yet the labour is worth the cost, for there is much to be learnt, even in Golden-lane, the muddy Arcadia of the costermonger, who, poor fellow! has, from time immemorial, been universally regarded as the fitting type of low, brutish vulgarity—a being forming, as it were, the connecting link between the lower forms of civilised life and the barbaric existence of the savage. As in the case of the cabman or the omnibus conductor, few have a kind word for him. To policemen especially he is a complete eyesore, a creature with whom unceasing and merciless warfare is to be waged. If he were a thief or a burglar, their work would be comparatively easy. Once detected in the actual perpetration of crime, a severe sentence would rid the irate constable of his presence for some time to come. But although the costermonger, like many a "respectable" tradesman, is addicted to sharp dealing in his business transactions, he is by no means desirous of forming one of the criminal fraternity. He may be partial to the public-house, deem it anything but wrong to thrash his wife, have a predilection for oaths of the most emphatic character, and regard the Sabbath-day merely as a "splendid time" for fun and frolic, but he is not a thief. Yet his life is by no means an easy one. It is full of reverses and privations; but he does not care for these. He takes them as matters of course, and wastes no regrets upon them; a stoicism which forms not the least curious trait in his character. In his "London Labour and the London Poor," Mr. Mayhew gave us some interesting details of costermonger life, and more than hinted that the costermonger was far from being fairly treated by the rest of the community. The result of Mr. Orsman's labours goes far to prove that among these men are to be found the germs of our noblest human qualities, and that if we did our duty by them, placing the means of education within their reach when young, and removing them from the baleful influences which perpetually tend to corrupt their better natures, we should have in them a class of whom the nation would not be ashamed. But all this has yet to come. Social Utopia is still a thing of the future. In the meanwhile, we must look to the efforts of such men as Mr. Orsman, for effecting whatever amount of religious and social improvement is at present practicable amongst the Golden-lane costermongers. But the task is by no means an easy one. At first sight the costermonger is one of the most unpromising class which the missionary could possibly meet with. Rough, uneducated, and degraded in his tastes, he scarcely knows what religion, much

less education, means. To him the fall of the Hyde Park railings was less a political event than a triumph over his foes—the police. He did not care whether Disraeli or Gladstone was at the political helm, but he gloried in the defeat of the blue-coated guardians of the peace. Besides, his inherent love of a row was called into active play. Is there a prize-fight a pedestrian match, at any time, within five or ten miles of Golden-lane, the coster is sure to make an attempt to be present. On Sundays a quieter feeling prevails. In the morning, he generally finds his way to Hornsey or Epping Forest, where he strolls about, smoking his pipe or fondling his dog, who learns to distinguish Sunday from other days of the week, by its being a day on which he receives caresses instead of kicks. Some of the costers, but not many, go out bird-snaring; others find their way to the Shoreditch Sunday bird-markets; while the more aristocratic section, those who possess quadrupeds as well as barrows, generally take their children out for a drive while the "missus" tidies up the dwelling-room and gets the dinner ready. The evening is generally spent at the public-house, or, if it be at all fine, the poor overworked quadrupeds may find themselves doomed to trot, as fast as the repeated application of a stick can make them, for a second time into the country, for the purpose of affording the coster and his wife an opportunity for an "airing." In every case the Sabbath is regarded as a day of pleasure and enjoyment. The idea of its religious observance is almost unknown to them. Religion, to them, is a strange doctrine. As to our churches and chapels, they never dream of entering them: "they are for gentlefolks, not for us," reason the costers, and nothing we may say can remove this erroneous impression from their minds. Occasionally the city missionary finds his way among them, but too rarely to be enabled to make much headway in removing their prejudices. He has too much to do to be enabled to do his work thoroughly. Still, what he can do he does well, even though the magnitude of his field of labour is almost sufficient to appal him. "I have called," says one missionary, "upon 150 families before I found one member of a Christian church." This is not at all surprising to those who know that in the limited area bounded on the east by Bunhill-row, on the west by Goswell-street-road, on the south by Barbican, and on the north by Old-street, there are hundreds, nay thousands, of families, crowded into a fearful labyrinth of comfortless dwellings of the most wretched description, where the hard-working mechanic, the thief, and the prostitute are compelled to herd together, and where the Word of God, until a comparatively recent period, was seldom preached. In the midst of this vast concentrated mass of poverty and misery is Golden-lane, in which is to be found the chapel presided over by Mr. Orsman. If anything could show what it is in the power of an earnest and single-minded man to accomplish in the cause of religion, it is the history of the Golden-lane Mission. Commenced in 1862 by Mr. Orsman, who is employed during the week in one of our civil service establishments, the work of evangelisation had a most humble and unpromising start. But Mr. Orsman naturally possessed a brave and persevering spirit. For two years he had been one of Florence Nightingale's most active assistants during her work of love and mercy in the Crimea. He had imbibed something of the patient and heroic spirit of that noble-hearted woman. He held on steadily, Mr. Vieweg kindly giving him the use of a room on the ground floor of a model dwelling-house erected by him in Bell-alley, Goswell-street; and although for several months he had to fight on almost single-handed, the fruits of his labours were not long in displaying themselves. Step by step he went on, gaining the confidence of the poor people among whom he breathed the tidings of God's love for man, and winning the instinctive respect of even the most disolute. It was a glorious triumph for him to have achieved this position—to have become the recognised friend and counsellor of the poor; but it was merely the beginning, for, in 1864, the Golden-lane buildings were erected, and then Mr. Orsman found himself in possession, at a nominal rental, of the chapel in which his services are now so efficiently conducted. Of the court in which the chapel is situated, it has been said that, at the time the place was opened, it was in a worse condition than it now is. Thieves, prostitutes, blackguards of every degree of wickedness, tramps, and vagrants, found it a suitable rendezvous. Even now, these features have been merely softened down, not removed. They form part of the specialities of the place.

The chapel was opened with an appropriate sermon by the Rev. C. H. Spurgeon, and since then it has been the means of effecting much good. It is im-

possible, in a short paper like this, to render justice to what must be considered one of the most valuable and useful irregular religious agencies in the whole metropolis, or we might relate much that is both interesting and instructive; but it may be mentioned that the people who join Mr. Orsman's congregation frequently become his most active and zealous assistants. Among these is a costermonger, who has recently left his calling and "gone into the fried-fish line." Then there are a couple of converted thieves, a "cheap-jack," a play-actor, a newsboy, several sweeps, and a still larger number of costers. These are always ready and willing to render any little service possible to Mr. Orsman. Some extemporise themselves into missionaries among their former associates, a few find preaching-stations in the most out-of-the-way courts and alleys, while others visit the thieves' lodging-houses and preach to the inmates in their own peculiar language. The Sunday-evening service in the Mission Hall, or, to give it its proper name, the Evangelists' Tabernacle, is interesting. The galleries are crowded with coster-girls, the apple and orange girls of the streets, coster-boys, and the costers themselves. Downstairs, the congregation are nearly all adults, and include several crossing-sweepers, another batch of costers, and a thin sprinkling of respectable mechanics. One of the most encouraging features of the place is the evident attempt of all to appear as clean and decent as possible. There is no one to keep order, unless it be the coster who acts as doorkeeper, yet there is no unseemly noise, no interruption. Although the costers may saunter in or out at their supreme pleasure, they are as quiet and orderly as a Westminster Abbey congregation—perhaps more so. There is nothing of affectation about the place. The services, singing, and prayer are rendered in a very simple and homely style, Mr. Orsman generally being preacher, clerk, and organist, all in one. True, the singing is not always very tuneful—the strain may sometimes be pitched in different keys; but to hear these men and women—these people whom no police law or regulation, however stringent, could bend into passive obedience—singing with touching pathos the beautiful anthem, "I will arise, and go to my Father," is enough to melt the coldest heart. That which the iron force of the law could not, with all its power, accomplish, has been done by the gentle and loving influence of a humble preacher of religion. And to see these people so happy—to find them flocking to the house of prayer because to them it is more pleasant, more comfortable, more inspiring than their own wretched homes, is a circumstance from which we certainly ought to learn something. For once the house of God has proved a successful rival to the ginshop, has awakened within the hearts of numbers of the poorest a yearning to be something better—to have a brighter future before them, not always to be mere animals, but men, with glorious hopes and aspirations to influence their lives and careers. All honour, then, to the men, like Mr. Orsman, through whose instrumentality such things are possible. We may prate for years about the rights of labour, political reform, and all the thousand-and-one vaunted panaceas for human degradation, suffering, and misery; but in the result of such labours as those of the "Bishop of the Costermongers," as Mr. Orsman has more than once been designated, are to be found the real sources of the religious, social, and intellectual elevation of the masses. As of old, the Bible is the best political hand-book, the best social treatise, and the religious missionary the truest and most successful reformer. If our efforts in the cause of social progress fail, it is that too little heed is taken of the religious element. No greater mistake can be committed than the separation of the two. This is the lesson of the Golden-lane Mission, which, if it taught us nothing else, merits our most careful and attentive consideration as one of the most successful and encouraging exemplifications of the glorious and inspiring truth that religious and social progress are inseparable, and steadily keep pace with each other in throwing the golden spell of their elevating influence over the hearts of their numerous votaries.

P.

REGENT'S PARK CHAPEL.—The twelfth anniversary of the church and congregation assembling in Regent's Park Chapel was held on the 1st of May. A *soirée* in the schoolrooms, which were filled to overflowing, was followed by a public meeting in the chapel, with the Honourable Mr. Justice Lush (an "elder" in the church) as chairman. Sir Robert Lush was surrounded by the pastor, the Rev. William Landels, Dr. Brock, Rev. Francis Tucker, and the Rev. James Spurgeon, all of whom addressed the meeting in effective and interesting speeches, referring to the past history and the present prosperous condition of this large and influential church. Mr. Landels, in his retrospect of the twelve years of his ministry, mentioned among other things, that more than twelve hundred members had been received into church-fellowship since the formation of the church, and that nearly 40,000/.

had been contributed by this Christian society to the various institutions and societies connected with the chapel. Sir Morton and Lady Peto came into the meeting soon after its commencement, and were received with a perfect ovation. At a subsequent period of the meeting, Sir Morton gracefully and touchingly acknowledged this tribute of affection and confidence, and expressed the high gratification of Lady Peto and himself in the continued success of an enterprise that they had both of them very much at heart. Votes of thanks to the chairman, Sir Morton Peto, the ministers present, and to the elders, were cordially given.

WORSTED.—The Rev. W. H. Payne, Baptist minister, Presteign, Radnorshire, has accepted a unanimous invitation to Worstead, Norfolk.

SALFORD.—The Rev. D. Jones Hamer, of the Lancashire Independent College, has accepted the pastorate of the church at Richmond Chapel, Salford, and purposes commencing his ministry the first Sunday in July.

"FREE GOSPEL HALLS" are beginning to spring up, mainly in connection with the Hallelujah Bands. One has very recently been opened at Leicester, and another at Norwich. In Southampton a "Gospel Hall" has been opened to enable Mr. Lyon, a street harp-player, whose labours have been successful there, to carry on his ministrations.

THE WORKING CLASSES AND PUBLIC WORSHIP.—A conference of the working men of Newcastle to ascertain the reasons why many members of that class do not attend public worship has been held at the lecture-room of the Working Men's Club in that town. Two well-attended meetings have already been held on the subject, and last Thursday the question was again adjourned. On each occasion one or two of the local ministers were present.

BAPTIST CHAPEL, EASTGATE, LOUTH.—The third anniversary of the General Baptist Chapel, Eastgate, Louth, was celebrated on Sunday, April 28th, when two eloquent sermons were preached by the Rev. J. T. Brown, of Northampton. On the following day a public tea was provided in the schoolroom, after which a public meeting was held, when addresses were delivered by the chairman (W. Newman, Esq.), the Revs. J. T. Brown, W. Orton, J. Rossell, W. Herbert, A. Hands, J. Wood, and C. Payne. The proceeds of the services amounted to about 60l.

WESTHOUGHTON, NEAR BOLTON.—On Good Friday the services in connection with the ordination of the Rev. Thomas Sheldon, of the Lancashire Independent College and Owens College, Manchester, were held at the Congregational Church, Westhoughton. There was a large audience, which included a considerable number of friends from Manchester and the neighbourhood. The Rev. Joseph Muncaster, of Manchester, conducted the opening devotional service. The Rev. H. W. Parkinson, of Rochdale, delivered the introductory discourse on church principles. The Rev. W. Roaf, of Wigan, received the confession of faith. The Rev. R. M. Davies, of Oldham, offered the ordination prayer. The Rev. Professor Newth, of the Lancashire Independent College, delivered the charge to the minister. In the evening the Rev. W. H. Davison, of Bolton, preached the sermon to the people.

NEWCASTLE-ON-TYNE.—On Tuesday evening, May 7th, about ninety friends connected with the Bewick-street Domestic Mission, including the members of the mothers' meeting, sat down to a sumptuous tea, gratuitously provided by the ladies who conduct the mission. A public meeting was held after tea, over which the Rev. W. Walters presided. After offering prayer, the chairman gave, on behalf of the ladies, a hearty welcome to all present. He then called on Mr. Culley to read Mrs. Sewell's touching ballad, "The Mallee Scrub," the effective reading of which brought tears from the eyes of many. Mr. Henry Angus then addressed the meeting in a few words of affectionate counsel. The chairman read, to the great delight of the company, Cowper's "History of John Gilpin." A most powerful and impressive address was afterwards delivered by the Rev. C. H. Roe, D.D., of Chicago University, America, on the responsibility of mothers.

LLANVACHES, MONMOUTHSHIRE.—On Thursday, the 2nd of May, the Rev. J. P. Jones, late of Brecon College, was set apart for the work of the Christian ministry as pastor of the associated Congregational churches of Llanvaches and Goldcliff. After prayer had been offered by the Rev. J. Thomas, of Chepstow, the Rev. Henry Oliver, B.A., of Newport, delivered a discourse on the nature and constitution of a Christian church. The minister-elect then gave a very interesting and satisfactory paper, in which he recorded his religious experience, and set forth his views on Christian doctrines. The recognition prayer was offered by the Rev. J. H. Lochore, of Newport, and a solemn charge to the young minister was given by the Rev. J. Thomas, of Tredegar. In the afternoon a tea-meeting was held, which was very numerously attended; and in the evening another service took place, when two very impressive sermons were preached to the church and congregation by the Revs. J. Thomas, of Chepstow, and J. Jenkyns, of Pontypool. The church at Llanvaches is the mother church of all the Congregational churches of the Principality. It was formed in November, 1839, by the Rev. Wm. North, who had been ejected from the rectorship of the parish on account of his non-conformity in the matter of "Book of Sports." It has continued throughout many vicissitudes to the present day.

Mr. Martin F. Tapper has written a third series of his "Proverbial Philosophy," which will be published early in May.

The Anniversaries.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

In our necessarily hurried report of the Tuesday's meeting in our last number, we omitted to state that the proposed "Congregational Sunday-school Hymn Book" was adopted, and that the Rev. Dr. Raleigh accepted the presidency of the Union for the year commencing May, 1867. The Rev. THOMAS JAMES read a paper relative to the Congregational Memorial Hall, from which it appeared that the special efforts which had been made, and have heretofore been referred to in our columns, had considerably increased the funds. The amount received up to this time, including the railway compensation for the Congregational Library in Blomfield-street, is 46,983l. 6s. There are outstanding promised contributions amounting to 12,054l. 16s., making a total of 59,038l. 2s. An unexpected occasion of delay had occurred, but one which it was hoped in the end would prove to the advantage of the intended structure. The new street from Blackfriars Bridge to the Mansion House was designed to be seventy feet wide; but for a short distance on either side of the property purchased for the Memorial Hall, it was but fifty feet. A very strong desire had been expressed that the Metropolitan Board of Works should purchase so much of the property as would make the street of uniform width, and the committee would not proceed until the question was decided. An architect has been selected, and so soon as the plan of the ground is rendered certain, designs for the building will be prepared, and, if approved, be carried out without further delay. In conclusion, the committee state that to complete this important undertaking and to finish it unencumbered with debt not less than 20,000l. will be required. They have little or no fear that this sum will not be raised.

THE DINNER.

The assembly then adjourned to the Bridge Hotel, where a good dinner had been provided. The company overflowed the principal room, and a large number had to be accommodated in a second apartment on another floor. After the repast,

The CHAIRMAN (Dr. J. R. Campbell) called upon the assembly as loyal Englishmen to evidence their loyalty by drinking the health of her Majesty the Queen, which was received with every demonstration of respect, and the whole party joined in singing the National Anthem.

Dr. SMITH said he had taken upon himself to ask the Rev. Edward White, whom they had welcomed to their Union that morning, to join them at dinner, and he was sure they would approve of this. (Loud cheers.)

There were hereupon loud cries for Mr. WHITE, who said they could easily understand that he stood up to thank them under some difficulty. He very heartily acknowledged their courteousness towards himself, but they would believe him when he said that he had not battled this question for two years and made application for admission amongst them from personal considerations, but because he believed great principles were involved, because he thought the interests of truth and the cause of Christianity were concerned, and because he was profoundly convinced that Independency was the true type of the Catholic Church. (Cheers.) Of course he would have been better pleased if a broader principle had been affirmed by the Union that morning; but, as in things Parliamentary, if he could not get all, he was thankful to get what he could. He wished to assure the brethren that they need not have any fears about his aiming to convert them. He should not try to immerse them, they might be well assured. (Laughter.) He came among them with an ancestral right to their fellowship, for he could say, "I am an Independent, and the son of an Independent." (Cheers.) He had been an Independent all his life, and he longed to see the time when Congregationalism should be the universal form of church government in England. This, however, would not be yet. He was glad that the debate that morning had been so outspoken. He admired the pluck of his friends Mr. Spicer and Mr. Ashton, for speaking as they had done in the face of an assembly not sharing their opinions. (Cheers.) He was quite sure that, though Mr. Ashton had spoken honestly as he had done, he (the speaker) would not receive a heartier welcome from anyone than Mr. Ashton. ("Hear, hear," from Mr. Ashton, and cheers.) But if the assembly had held out still longer, he (Mr. White) would have come again, because he should have considered it his duty to show that the "immersion brethren" were capable of good behaviour. (Laughter and cheers.) He believed the resolution of the Union would produce a good impression on the best minds of the Baptist denomination. It was scarcely possible, indeed, to estimate the importance of that which had been done. He thanked them most heartily for their most friendly reception, and he trusted none of them would have reason to regret the step they had taken. (Loud cheers.)

Dr. SMITH then introduced to the meeting the Rev. A. L. TONE, of Cleveland, United States, as a delegate from the American Missionary Society. Mr. TONE said he had this year been chosen to preside over the Congregational Union for his own State, and should have delivered an address on the very subject which had occupied the attention of the English Union that morning, had he not come on an errand to England, which he was then about to explain to them. The Congregationalists of America had taken up the work of educating and evangelising the four millions of negroes whom the war had freed at the South. The

Council held at Boston two years ago had invited the American Missionary Society to organise schools and missions in the South on their behalf, and they had already established such missions at 120 places in the South, and were employing some 1,000 teachers. This was a great work, which would need to be steadfastly prosecuted for years to come. They wanted to know if the Congregationalists of England would help them. They knew how warmly they sympathised with them in this great undertaking of raising the degraded members of the human family. It was the great question of this and of all time. George Peabody had helped in the good work both here and in the States—pouring out his wealth in either country—here for the housing of the poor, there for the education of the blacks; and his example should suggest to them that this was a work in which both countries should unite.

After other brief speeches had been delivered, the party separated.

The second session of the Union was held at the Weigh-house on Friday morning last, when the proceedings attracted a large number of ministers and delegates. A hymn of praise having been sung by the assembly, the CHAIRMAN, the Rev. James R. Campbell, D.D., read the Scriptures, and prayer was offered by the Rev.

UNION OF EVANGELICAL CHURCHES IN FRANCE.

The CHAIRMAN then introduced M. le Pasteur SAGLIER, who attended as a delegate from the above Union, and who gave a few interesting details of the working of the churches connected with it. He said that at the last Synod of Free Churches an increase of 603 members was announced, nineteen students were at the School of Theology at Lausanne, ten of whom were supported by their own private means or by voluntary contributions from friends or churches. Two of them had left the school during the present year, and had become ministers in two Free Churches. One of these was formerly a priest in the Romish Church, professor of ecclesiastical history in the South of France, and for some time minister of a religious order of monks. He was forty-four years of age, yet he attended the school at Lausanne like the young men. After two years he was ordained a minister, and proved himself to be a faithful minister of the Church of Christ. The churches were increased in number last year by twelve. Seven of them were conducted by elders without the assistance of any minister. This he considered a sign of the vitality of the churches. He believed that the Free Churches of France had never found themselves placed in such solemn and important circumstances as at present. A great struggle was going on in the bosom of the Reformed Church of France between the Rationalist and the Evangelical parties, so that a great exceptional responsibility rested upon the Free Churches. In Paris and many other towns the Rationalist party would probably get the victory over the Evangelical party in the National Church, and many lay ministers only waited for the termination of the struggle to come to the Free Churches as the only places of refuge for those who wished to worship God according to the Gospel of Christ, and not according to any system of man. (Cheers.) He wished to express deep gratitude for the sympathy and the assistance afforded by English Christians to the Free Churches of France during so many years. He was present to give them the salutation of their churches, which, although not intimately acquainted with English churches, knew what earnest exertions they made, not only on behalf of the Gospel of Christ, but also on behalf of their dear ecclesiastical principles. (Cheers.)

"So now," said the speaker, "I give you the kiss of Christian sympathy that I may not get from you the reproach which our Lord gave to Simon when He said to him, 'Thou gavest me no kiss.' I ask you to continue to our Free Churches of France the support of your prayers, of your sympathy—and why should I not say it?—of your money, since our churches are composed most of them of converted Roman Catholics among the poor workpeople. Now I ask the blessing of God and a rich measure of His Holy Spirit on both your churches and ours." (Loud cheers.)

The CHAIRMAN said he was sure that the assembly would return the pastoral salutation which their brother had given them with all cordiality. (Cheers.)

ECCLIASTICAL STATE OF THE COUNTRY.

The Rev. A. HANNAY, M.A., introduced a most interesting debate by reading a very able paper on the above subject. He said the present ecclesiastical condition of England could not be pictured. He wished merely to introduce a subject on which the best thought of the assembly ought to be brought to bear. The Church of England, regarded as a creature of the State, rested on a basis of uniformity; it had its sharply-defined dogmas which its clergy were bound to teach, and the experiment had failed. The Episcopal Church had long ceased to be national, and neither in creed nor worship was it uniform. The guarantees for uniformity taken from it by the State had been found worthless. It was at this moment, in itself, a vast aggregate of hostile sects; the actual state of things was anarchy; contradictory creeds and usages contended with each other, and there was no power to stay the conflict or to pronounce with authority on either side.

Now (said Mr. Hannay) there are two respects in which this state of matters in the National Church is profoundly interesting to us who are Nonconformists. It is interesting in the first place as the failure of a great State-Church experiment. No one can charge us with undue haste, when, in the actual state of things before our eyes, we say that the attempt to establish a National Church in England as a basis of uniformity has failed. A little knowledge of the principles of Christ's kingdom, and of the laws of human nature, would have enabled our ecclesiastics and statesmen to foresee this, and to withhold their hands from a work which history has dis-

owned. Our fathers foresaw it; ever accustomed to think freely, and reverently to search the mystery of things with their own eyes, they divined that a uniformity established by law would be able to maintain itself only when thought and spiritual life were no more. And though some of them were haunted by the dream of a national Church on another basis, they said, "We cannot stop our necks, or be parties to subjecting the truth of Christ to this bondage." It is something even by an experiment of 200 years to have had the provision of our fathers ratified, and to have had the principle established—no national Church on a basis of uniformity in a free State.

In its present state the Church of England was not a safe spiritual guide for the people of England. There were the Ritualists—some of them great and holy men, and taking up their priestly calling with an earnestness which had been rarely excelled. But they were dragging the Christian religion down to the level of a mean superstition. Religion with them was not made a matter of the soul's personal faith in Christ and direct communion with God, but of submission to Church authority and dependence upon the mediation and ghostly manipulation of a priest.

And let it be remembered that we have this ministry in England at present in its least pernicious form. It is the result of a movement in which there are many of the elements of a genuine religious revival. The priests are earnest men, and the people are moved as by an earnest novelty, and rather, perhaps, by that which is good than by that which is evil in it. But let England have a second and a third generation of Ritualists in her national priesthood, and a second and a third generation of devotees among her people; let the earnest impulse die, as die it will; let the earnest novelty fade, as fade it will; and there will be left to us a priesthood in the naked enormity in which European history reveals it, blighting Christian nobleness, and upholding its hollow religious forms amid general unbelief and the corruption of manners. (Cheers.)

Then there were the Rationalists—a party not so large as the Ritualists. At present they were the teachers of the people's teachers, rather than teachers of the people. They were eminent in scholarship, well armed with literary power, and strong in social and Parliamentary influence. There was a page of Scottish ecclesiastical history which rightly answered the question in what this Rationalism would result. Rationalism—called moderation in the jargon of Scotch party fights—reigned in the Scottish pulpits for the space of a century, and spiritual death reigned among the Scotch people. (Hear, hear.) A Church made up of such guides was not a safe spiritual guide for the people of England. He did not overlook the great Evangelical party, but they were compromised by their association with other parties. They would have the sympathy of Nonconformists without stint when they placed themselves in a position to preach the Gospel which they believed without inconsistency. (Loud cheers.) If these remarks seemed an ungenerous criticism of the affairs of their neighbours, it should be remembered that it was really a legitimate consideration of their own affairs. They were Englishmen deliberating on the affairs of the Church of England, and the condition of that Church was in their hands. They had access to the power, they were part of the power which gave it its charter as an Establishment, and which could modify that charter or annul it. But now they were met by the proposal to try another experiment in legislation—to have a National Church on the basis of comprehension. The proposal of the Broad-Church party was extremely popular. How should Nonconformists treat it? With a prompt, united, and resolute resistance. It was the insidious proposal of religious indifferentism, and should be firmly opposed in the interests of truth and religion. (Loud cheers.)

The Rev. W. M. STATHAM then moved the following resolutions:—

1. That this assembly, having regard to the efficiency and honour of the Church of Christ, and to the spiritual interests of the people of England, have observed with much regret the progress of errors within the pale of the Established Church—Romanistic errors, which invest the ministers of religion with the prerogatives of a priesthood, degrade the commonly-acknowledged rites of Christians to a superstitious use, and deprecate the preaching of the Gospel, which, according to apostolic precept, is the leading function of the Christian ministry; and Rationalistic errors, which rob Christianity of the peculiar honours and the impressive claims upon the faith of men which it owes to its supernatural origin and the inspiration of its records.
2. That, as the Established Church has practically ceased to have any distinctive creed or form of worship, this assembly desire to put on record their deliberate opinion that the authority and power of the Church as a national institution are being largely abused, to the unsettlement of men's faith, and the hindrance of pure and Scriptural religion in the land.
3. That this assembly, believing, in view of the tendencies of modern thought, that no Established Church is now possible in England which shall not comprehend all the diversities and contradictions of teaching and ritual which are distracting the existing Established Church, desire to renew their testimony as embodied in the Declaration of Faith and Order adopted in 1833—namely, that "a Christian Church is purely spiritual, and should in no way be corrupted by union with the temporal or civil power;" and to express their deep conviction that only the separation of the Church from the State can, under present circumstances, prevent the national sanction of superstition and unbelief.

Mr. STATHAM said the question seemed now to be, not whether it should be the Church of Caesar and the Church of Christ, which they held that it had been by its union with the State, but whether it should be the Church of Pilate too. The question was, shall it be the Church of Him who said, "I am the truth," or the Church of him who asked, "What is truth?" The communication he (the speaker) had had with Churchmen of the present day, especially with one or two of their rising members, had led to this kind of expression of opinion—"You gentlemen are fettered very much as Congregational ministers. You have little freedom and expansiveness; we have room to breathe." (Laughter.) That was the popular form of sentiment among those rising men. In return, Congregationalists said no Government on earth had a right to sanction a Church which knew

no difference between truth and error, and could embrace Lord Amberley, Dr. Pusey, and Evangelical ministers. (Cheers.) If the Church of England was to rest on that comprehensive basis it was only a Truth Discovery Company, Limited—(laughter)—but unlimited in its pernicious influence on the country. He asked whether, if that were permitted to go on, it would not, not only weaken the conscience of England, but whether it would not debase the conscience of England. (Hear, hear.) It seemed to him that there was a good deal of confusion of thought in certain quarters now, about their action in relation to the State-Church. They did not wish to criticise an Episcopal Church; they wished it well; they wished it might have the same glory as in America. It was not that they wished the Episcopal Church worse, but that they wished their Master more. Whilst speaking of this scheme of comprehension, whilst it was delicately hinted that the Liturgy should be made impersonal, so that the man who did not exactly believe the creed concerning God might yet read it—whilst these things were published in *Fortnightly Reviews* and other papers, they should be shorn of their manliness if they did not confess that they regarded such opinions as those not only as antagonistic to the conscience of the country, but also to the best interests of the Church of the Lord Jesus Christ. (Loud cheers.) They had no quarrel with their Episcopalian brethren; they did not want to criticise Liturgical services; indeed, some of their brethren seemed to have very hungry eyes in that direction just now. (Laughter.) He was sure with their recent deliberations they should be pardoned on that ground. They would be in no danger of expressing anything antagonistic to the Church, so far as its form of worship was concerned. What they had to give their testimony as embodied in the resolutions he had read was this: that some of them had not done their duty in that respect; that they had not uttered a manly protest against those opinions; that they ought to take to themselves shame and confusion of face that they had not publicly honoured men like Mr. Miall as they ought to have honoured them. (Cheers.) It was better to confess their sentimental weakness on that point than to go on in the wrong direction in the present day. (Hear, hear.) He was fully convinced that Churchmen themselves were awakening to a sense of the present condition of their Church. He was certain that there was a movement in literary quarters and in the House of Commons in their favour. The present was not simply an English question; it was a Prussian, it was an Italian question. The great State Churches were being thrown into the market of Europe. Prussia had four or five national Churches, and the management of them would be a more delicate thing than Bismark had ever had to undertake. The question touched Italy, and most of all it touched Ireland. (Hear, hear.) They ought not to shut their eyes to the fact concerning the Episcopal Church of Ireland, that the greatest wrong that could be done to a country was being done by the preservation of the State Church of England in Ireland. (Cheers.) In conclusion, he said these resolutions committed them to a united confession that they desired with all their hearts the separation Church and State. He did not believe in the Disraeli kind of resolutions in which things were disguised. In passing these resolutions they committed themselves to the opinion that there ought to be, on the part of the Congregational Union, a manfully-expressed desire that there should be a separation of the Church from the State. (Loud cheers.)

The Rev. W. OUTREBARTON, in seconding the resolution, said reference had been made to the influence of some of the errors in the Established Church upon country pastors and upon spiritual life, not in large towns or great cities, but in country villages. In a great city like London the work of Christ was hard enough to perform, but there were some special aspects of the work that country pastors had to face, and by God's grace overcome, that were more terrible in their granite power than almost anything they met with in the streets of great cities. The coldness and apathy, the stolidity and formalism, that every country pastor knew some little about, at least that was bad enough in the higher scale of spiritual life in England; but only let priestism spread, and what would their village and country pastors do then? There would be the coldness of death, and they would be getting back to a lower state than even Scotland in the eighteenth century. Another thing powerfully influenced his mind with regard to Ritualism: its effect upon mission stations and future missionary progress among the heathen. (Hear, hear.) See what was being done already in the Sandwich Islands. There were things that those in this country, at the centre of power, ought to take care that they did not go to face. Their missionaries had to do battle with Roman Catholicism, and they had not objected to it, for they knew what they were contending with. But when men calling themselves Protestants came from the same country, and pretended to represent in a high form the same churches, what would be the effect among brethren at mission stations? Spiritual death, the breaking up of many stations, and the breaking of the hearts of many good and holy men who had toiled for years in those places. (Hear, hear.) He did not think that the present leader in the House of Commons—he was not speaking of Mr. Gladstone—(loud cheers)—but those secondary leaders who believed that every question ran up to place and had nothing to do with principle—would submit to an Establishment that did not comprehend all the different schools in the Episcopal Church. Now if he were speaking simply as a Nonconformist he should rejoice in this. In Australia they had had to look at this very question before and

in its political bearings. In Australia the first Church Establishment was the same Episcopal Church that in this country they called Church of England; but when the enemy came very close to its gates and walls, it was thought by a wise and far-sighted leader that if they could only enlarge the number of those who were benefited by the endowments they would be all the stronger, and they accordingly included four denominations and a part of a fifth—Episcopalians, Roman Catholics, Old Presbyterians, and Wesleyan Methodists. They thought at first that this would make the battle all the harder, but to their astonishment it became all the easier. They found that instead of having to deal with an abstract question which the mass of the people but feebly grasped, there was before them a great practical evil and a concrete evil which all could understand, and the very men who were thought to be its strength turned round and denounced it. He would only say, in conclusion, that the one thing needed was the separation of the Church from the State. Let the bride go free; for when that was accomplished, they would sweeten the breath of the religious life of England. (Loud cheers.)

The CHAIRMAN said the resolutions were now before the assembly, and they would doubtless receive ample discussion.

The Rev. Dr. GEORGE SMITH suggested that there should be added to the resolution, "that the best thanks of the assembly be given to the Rev. A. Hannay for his excellent paper." (Cheers.) The addition was accordingly made.

The Rev. W. GASCOIGNE, of Oswestry, said he thought the second clause of the resolution, which stated that the Established Church had practically ceased to have any distinctive creed, would be likely to misrepresent them throughout the country, and he hoped it would be modified. He had taken great interest in the conference in London upon the subject of Church and State, and he observed that one gentleman asked a few days ago a question similar to that asked by Mr. Hannay, "Ought not the Church of the nation to be as variegated as the life of the nation itself?" But there was another question which Congregationalists ought to ask: Ought not the Church of the nation to be as variegated as the Church of Christ itself? A previous speaker had seemingly scorned the idea of a Church that should comprehend Lord Amberley, Dr. Pusey, and perhaps Dean Stanley; but there was one Church which did comprehend them—the Church of Christ. The churches of the nation ought to be as variegated as the Church of Christ. It might be asked, why did he not enter the National Church? Because it was not broad enough. (Laughter.) He did not wish it to appear that their objection to the Established Church was that it had no creed, and he suggested that the clause should be modified by stating that the position of the Establishment was throwing disparagement upon the value of truth.

The Rev. T. ARNOLD, Northampton, said he had never known a period since he had been in the ministry in which the village churches of the country were so much exposed to utter annihilation as were the Nonconformist churches at the present time. In Northampton it had become a serious question with the Baptist and Independent denominations whether they would be able to maintain their churches in the future or not. In one of the parishes an evangelist preached the Gospel in the open air, and the clergyman came, and, having counted the persons who were listening, said, "There are more persons coming to hear this man preach than attend my church." Afterwards, visiting a number of villagers in their cottages, the clergyman said, "If ever I see you listening again to that man preaching his errors, I will take care that you shan't live in these cottages: I will get my brother to expel every one of you." (Shame.) But to the honour of the English nature and love of truth it had to be said that the next time the evangelist came to the village he had more to hear him than ever. (Cheers.) He believed the sympathies of the people were with the Congregational churches. Ought these sympathies to be trifled with, and the people abandoned in their hour of trial? With regard to the State-Church in Ireland, he ventured to say, from an experience of forty years, that if there was one thing which had retarded the Reformation in that country, one thing which had deadened Christian piety and restrained Christian zeal, it was the National Church Establishment. If they wished to maintain what was right, let them follow the leading of the great statesman who the other night delivered a speech that Nonconformists wondered at. Let them see what Churchmen could say concerning Church Establishments, and commit themselves heartily to the great principle that a free Church ought to be established in this free land. (Cheers.)

The Rev. ENOCH MELLOR, M.A., of Liverpool, said, it was more than time that the Congregational Union should take up this matter of the separation of Church and State, and deal with it as honest, Christian men. He could not quite understand the point at which Mr. Gascoigne was looking, in the observations he made a few minutes ago. The clause referred to had been worded with great caution:—"As the Established Church has practically ceased to have any distinctive creed or form of worship." Now, had it not professed to have a creed, to have one creed? Was not the Act of Uniformity on purpose to secure that creed? Had that uniformity been secured? Were there more sects out of the Church in England now than it? Had they not still that creed as a written thing? Had they it as a thing believed? If not, then they had ceased practically to have any creed. (Hear, hear.) As to the supposition that they were against

anything like freedom of opinion, he could not imagine how the resolution could help any one to such an infatuated conclusion. He could say it with perfect calmness; how any person outside that room in the Church of England or elsewhere, could imagine that they were desirous by that resolution to limit freedom of thought, he could not imagine. They had maintained freedom of thought from the beginning. A man was free to think as he liked, to believe in a God or not to believe in a God, to believe in the Lord Jesus Christ or not to believe in Him, to believe in the atonement or not to believe in it, to believe in the soul or to believe in nothing but the body. Had they ever protested against men having different judgment upon these matters? What they had protested against was, that men having such diverse and contradictory judgments, should be comprehended in one Church. (Cheers.) They had protested, and would continue to protest, against persons being free to hold what opinions they liked, and still to retain their place as preachers of the so-called Gospel, which was quite "another Gospel." He had sometimes been informed that they were endeavouring to lay an embargo upon individual freedom, because if a minister changed his judgment upon matters which he accepted when he was ordained, he was not allowed to "utter his full soul," whatever that meant—(great laughter)—and, as a true shepherd, to lead his people in the paths in which he was wandering. (Renewed laughter.) Now, did they object to ministers holding those opinions or preaching them? No; but they objected to his preaching them in a pulpit which he accepted for a very different object. (Loud cheers.) He did not hesitate to say that that man was as free indeed in his moral judgments as in his doctrinal opinions, who thought that he could honestly hold a position, after violating the condition on which he had obtained it. Looking at the National Church—though it was a very difficult thing to see—(laughter)—it was necessary to look at it by means of vision. It was not a superficies; it was not a solid; it was not a hexagon or dodecagon; he could hardly tell how many sides it had, but one thing was certain, that when they looked at it, it had a great many sides. There were certain facts respecting it that every one knew. If a gentleman changed his place of residence, if he belonged to the Church of England, he did not inquire "where is the Church of England clergyman, but who is the High Churchman? who is the Low Churchman? or who is the Broad Churchman?" This gentleman took as much care in the selection of his minister as other people took to ascertain whether a minister was Methodist, Independent, Baptist, or Presbyterian. They were taunted by the clergy of the Church of England with being divided among themselves, as if the reciprocal and even envenomed divisions of the Church of England were not greater than theirs. Only the other day he had a letter read to him by a gentleman who had received it from a rector in the Church of England, who had to read the creed concerning belief in God, in the incarnation, atonement, and resurrection of the Lord Jesus Christ, that he had cast aside his faith in miracles for ever! And yet they were supposed to speak calmly and *doucely* of a Church which could comprehend men of that character. He trusted that sooner would their right hands be cut off, sooner their tongues be cut out of their mouths, than that they would consent by an ignominious silence to see the perpetuation of a system which was doing more than any debasing education process in the country to debase the conscience and the national character. (Loud cheers.)

The Rev. G. S. INGRAM, Richmond, said he was glad that the Union had at length looked this subject openly in the face. The evils resulting from a State-Church were great, but he was convinced that the evils which would result from the proposed comprehensive scheme would be far greater. The time had come for them, as a body of Congregationalists, to speak out, and to express to the Legislature their most decided conviction that every form of connection between the Church and State should cease.

The Rev. J. GEIKIE trusted it would not be inferred from Mr. Gascoigne's remarks that Congregationalists had no creed. Independency meant something doctrinal as well as something ecclesiastical. The evil of creeds were not in their use but in their abuse; in the making a creed a Procrustean bed, which should require people to be made longer or shorter, as any convention or ecclesiastical synod might require.

The Rev. G. M. MURPHY said that the persecuting spirit of the State Church was not confined to country towns and villages, but might often be witnessed in London. On Christmas Eve at his parish church he was turned out because he would not kneel as a procession of priests passed him, who were performing the same manipulations as might be seen in a Roman Catholic place of worship. He also mentioned a revolting case of irreverence, of which a clergyman had been guilty in regard to the corpse of a young woman.

The Rev. S. HEBDITCH expressed a wish that a brief summary of Church history might be compiled for the use of Sunday-school children.

The Rev. P. WARD, Dover, thought the discussion ought not to close without some further words of charity and kindness than had yet been spoken. They ought never to forget the real blessing the country had received from the Church of England. He did not think the settlement of the question before the meeting would be aided by the resolutions which had been moved and seconded.

The Rev. Mr. GUNN said it ought to be thoroughly

understood that if the Church of England had a distinctive creed, the objection to it would still remain. He thought they might, with advantage, follow the advice given to them by a statesman some years ago to drop the name of Dissenter and Nonconformist, and call themselves Free Churchmen.

Mr. JUPE said he did not take the despairing view which some speakers had expressed with regard to the rural districts of the country, but it was necessary that they should be looked after and worked in a proper manner. He was afraid that the Northamptonshire brethren had not done all that they might have done: he thought that a little more manliness had been exhibited in the West of England, and he could testify that in Wiltshire and Somersetshire the people had manifested a strong determination to hold fast by their principles.

The resolution was then put to the meeting and unanimously adopted.

The remainder of the sitting was occupied with the consideration of the questions of open-air preaching and the non-attendance of the working classes upon religious services. The first of these subjects was introduced by the Rev. Newman Hall, and the second by the Rev. L. D. Bevan. A petition to the House of Lords, in favour of the Bunhill-fields Preservation Bill, was agreed to at the suggestion of Mr. CHARLES REED. A resolution was then passed desiring that application should be made to the ministers and members of the churches at Huddersfield to receive the Union on the occasion of the autumn meeting in 1868.

A petition to Parliament in favour of closing public-houses on the Sunday was referred to the reference committee.

The CHAIRMAN then offered prayer, and the proceedings terminated.

COLONIAL MISSIONARY SOCIETY.

The annual meeting of this society was held on Monday evening last at the Weigh-house Chapel. In the absence of Mr. W. E. Baxter, M.P., Mr. James Spicer presided, supported by the Rev. A. Hannay, M.A., secretary, the Rev. R. Ashton, the Rev. D. Tomkins, the Rev. W. Marshall, the Rev. L. D. Bevan, the Rev. G. D. Macgregor, &c. Praise having been sung, prayer was offered by the Rev. R. Ashton.

The CHAIRMAN then said that he regretted the absence of Mr. Baxter, M.P., who was obliged to attend the House of Commons, Mr. Disraeli having fixed that evening for the introduction of the Scotch Reform Bill. He also regretted very much the absence of Mr. Binney. He was glad they had met in the Weigh-house once more, as it was there the society had its birth. He was sure all regretted the loss of counsel and advice which their friend Mr. Binney would have given them, and he trusted that they might soon see him restored to his people in recruited health and strength. He could not permit that opportunity to pass without referring to the loss which the society had sustained in the death of Mr. Poore. (Hear, hear.) In him the society had lost one of its most faithful servants, whose incessant travels and labours had no doubt laid the foundation of the disease which had terminated his life. He travelled hundreds and thousands of miles without putting the society to any expense. He (the chairman) indeed considered him to have been a martyr to the interests of the society, and that his premature death might be attributed to his excessive efforts. The chairman next referred to the importance of the society's mission in following Englishmen to distant colonies and dependencies, and permeating their minds with religious truth, and said there was a widening field of labour in this direction which the society was imperatively called upon to occupy. (Cheers.)

The Rev. A. HANNAY then read an abstract of the report:—

The report commenced with a retrospect of the society's labours during the last thirty-one years. Throughout the space of a generation the society had been true to the purpose of its founders, who were anxious to provide in the colonies for a Scriptural ministry of the Gospel, and for the formation of free and independent churches. When the society commenced its operations, there were in the Canadian provinces only four or five feeble and struggling churches of the Congregational order, while in the Australia and New Zealand Congregationalism was all but unknown. There were now in these colonies nearly 250 churches, almost all of which owed their existence to the indirect influence or to the direct aid of the society. There were in these churches a stated ministry, and all the general usages and forms of the Congregational polity. The sum of money which the society had expended on its work was not large. During the thirty-one years of its existence it had received and disbursed only about 127,000*l.*; but this did not represent the whole money power called into action for the truth by the society. The colonies, encouraged by the society's bounty, had largely helped themselves. The churches in the Australia were, with few exceptions, supported from colonial resources, and by the establishment of colleges and the organisation of home missionary societies, they were laying hold of the future in a spirit of independence not unworthy of their lineage. The report then reviewed the various stations in which the agents of the society were at work. Strictly speaking, the society had no missions in New South Wales, Victoria, South Australia, or Tasmania. The rapid development of these colonies in wealth and social organisation, and the gratifying success of the missions which had been undertaken there at the society's instance, had left it free to use its resources in other quarters. The Rev. John Graham's new church had been opened in Sydney, and at Melbourne a large church was being erected for the Rev. A. M. Henderson. In Western Australia, in Queensland, in New Zealand, in

South Africa, notwithstanding the great commercial difficulties under which these several stations had laboured during the past year, the success of the mission was of an encouraging character. The report also contained an appropriate reference to the lamented death of the Rev. J. L. Poore. Mr. Poore left England to revisit the scenes of his former service on the 2nd of June last year, but he was not permitted to do the work for which his mission was undertaken. Almost from the day of his arrival at Melbourne it was seen that the sentence of death was upon him. The success of the society's missions in Australia was largely owing to the enthusiasm, the wise daring, and the personal self-denial which he brought to bear upon them. All who knew him, knew that he lived for the colonies, and that his heart's desire was to see their young life imbued with a pure and Scriptural religion. The income of the society during the past year had amounted to 3,042*l.* 15*s.* 3*d.*

The Rev. J. G. ROGERS, B.A., moved the following resolution:—

That the report, a part of which has been read, be adopted and published with the appendix. That the thanks of the meeting are hereby presented to the committee and officers for their services during the past year; that the treasurer be requested to retain his office; that the committee be instructed to fill up the vacancy occasioned by the death of the Rev. J. L. Poore; and that the gentlemen whose names will be read be the committee for the ensuing year, with power to fill up vacancies.

He said he was reminded at the outset of a remark once made by Mr. Binney, that large audiences were favourable to excitement, small ones to calm and quiet thought. And the present meeting, perhaps, he considered as coming under the latter description. There was nothing in the report, nothing in the special object of the society, nothing in the story of its past to awaken excitement, but there was very much in the general respect of the society to fill their minds with thought. (Hear, hear.) In the first place a meeting like the present did not express the interest felt in the society by the Congregationalists, he would not say of England and Wales, but even of the City of London. He did not profess to blame people for having three small meetings in connection with the three societies of which the present was one. He was not sure that some of the blame did not rest at the door of the committees who were not bold enough to venture out into a new path, and to do something to develop a more popular interest in the societies with which they were connected. He wished it could be possible to have one good large meeting instead of three small ones. (Hear, hear.) The loss which the society had sustained in the death of Mr. Poore could at present hardly be estimated. He had had a long acquaintance with him. He had worked with him in other societies, had seen his spirit, and known something of his devotedness and labour. Mr. Poore greeted him when he entered college, he worked heartily with him in Lancashire, knew a great deal of what he did, and how he did it. He (the speaker) was glad to bear his testimony to the intense earnestness and consecration with which he devoted himself to the work of Christ. He said this all the more heartily because Mr. Poore in some things was misunderstood. There were some men in the world who were never misunderstood; they never did a foolish thing, and as a consequence never did a wise one. He confessed he had no great love for the men who never made mistakes; great strong men did sometimes make mistakes. Mr. Poore feared nothing, he went straight on to what he saw needing to be done, and did it. He left behind him in Lancashire, and he has left behind him in Australia, the marks of his hard work and of his devoted zeal. (Hear, hear.) The Colonial Missionary Society was a purely Congregational society, and on that ground he, the speaker, liked it. He liked Catholicism well enough, but if they believed in Congregationalism, if they believed that it had in it the idea of the Catholic Church, then they ought to care to extend it and have no mawkish talk about not caring for ecclesiastical politics. (Hear, hear.) They did care; and if they did not, why not at once submit to episcopacy? If they did care for their principles let them show this by seeking to extend them. (Cheers.)

The Rev. G. D. MACGREGOR, of Paddington, seconded the resolution. He said, generally speaking people were readier to accept resolutions than to accept speeches, and his words should be few. The society was one in which he took a deep interest, and he believed the interest taken in its operations was very inadequately represented either by that meeting or by the subscriptions paid into the treasury. The society appealed to the deepest and tenderest feelings of a large portion of their population. In these days, when so many families had left their native land for the colonies, he believed there were many prayers offered for the society at home and abroad which drew down a Divine blessing. He thought it was of the greatest importance that young nations should be imbued with right principles. If they could now rightly influence the colonies, a glorious future was before them. Look at America for an example. That country had not reached its mature manhood yet; it was destined to be a giant infinitely transcending all that they had yet seen. But how did God bless that colony? By infusing into its youth a godly element. It was a strange thing, looked at from one point of view, that the Plymouth Brethren should have left their country; there were no men more attached to their homes in England than they. But God meant to infuse the Puritanic element into that mighty American nation where a short time since they saw the North putting forth its strength and engage in a terrible struggle with slavery; they saw the waning and the influence which they got from the Puritans of old England whom God sent there. (Cheers.) Another thing the

society attempted to do. It sought to infuse into the mighty current of emigration an element of spiritual good. Nothing, perhaps, was more wonderful than that mighty tide of emigration which had poured forth from these shores to people unknown lands. Some of those who left were among the very best, whom it would have been well for the country to have retained. The main object of all who went was "to better" themselves—they went to make the best of this world. Now, the society sought to teach them how to make the best of both worlds. (Hear, hear.) Another thing should not be forgotten. They had away in the colonies great principles and ecclesiastical questions considered and decided. But it might be said, why contribute to send the Gospel to the people of the colonies. They are far richer than we are here—why not let them care for themselves? It should be remembered that in spiritual things the means did not always imply the desire to use them. The desire for spiritual things must be created before means will be used to find the supply. Great interest was being taken in the present day in the condition of working men. But why? Not because they were poor, but because they needed the Gospel and did not care about it. If once the colonies could be won for Christ, then they might be sure that the wealth of the colonies would be freely used in taking up certain portions of the mission-field, and in sending the Gospel into the regions beyond. (Cheers.)

The Rev. Mr. Jerrard, Presbyterian minister, said as he was one of the last who had seen the late Mr. Poore, a few words concerning the closing scene of his life might not be uninteresting to the many who knew and loved him. (Hear, hear.) During his illness he wanted for no sympathy, for no attention. He had the best medical attendance which the colonies could offer, and it might fairly bear comparison with that which even the great city of London could have supplied. Minister after minister visited him, and sat up with him night after night. The disease under which he suffered was ossification of the heart, and to his medical attendants it was a wonder that he had endured so long. When he, (the speaker) told him that he was about to come back to England, Mr. Poore, with all his old energy, attempted to rise from his bed and to start with him. He was told that the time had passed for cherishing such a hope. One remarkable expression escaped him shortly after this. Clapping his hands, he said with great energy, "Lord, when Thou wilt, where Thou wilt, and how Thou wilt." Upon visiting him shortly afterwards, he (the speaker) asked him, "Are you at peace?" "Yes." "Are you happy?" "Yes." "You are resting on the Lord Jesus Christ?" "Yes, wholly, wholly." Such was the closing scene of their good friend's life. (Hear, hear.)

The resolution was then put to the meeting and carried unanimously.

The Rev. W. MARSHALL moved—

That this meeting regards with satisfaction and gratitude to the God of all grace the progress of the society's work; that it recognises in the position of self-support which many of the Churches originated by the society, or which were originally dependent upon its funds, have reached, and in the missionary labours in which those churches are engaged, specially gratifying results of the society's operations, and it directs the committee to continue to use its utmost endeavour to supply an efficient ministry of the Gospel to their countrymen in other lands so far as they are yet destitute of it.

The resolution was seconded by the Rev. L. D. BEVAN, and carried unanimously.

The Rev. Dr. F. TOMKINS next moved the following resolution—

That this meeting approves of the wish of the committee referred to in the report to extend the operations of the society to English-speaking people in other parts of the world besides British colonies, and resolves that the second article of the constitution of the society be altered by the substitution for the words "in the colonies of Great Britain," of the words, "in the colonies and dependencies of Great Britain, and in other parts of the world."

He said he thought that resolution read like the opening of a junior counsel: they could scarcely understand what the case was about. He wanted to explain to them that if they passed that resolution the work which had been hitherto conducted in the colonies would be extended to wherever Englishmen could be found throughout the world. It might be asked, why did they thus desire to extend the basis of their society? There were two reasons; they found other Christian denominations were with great success spreading their religious principles in different parts of the world, and they found also English persons settling in almost every part of the world. It had been thought by some that their work as a society was drawing to a close. That, however, was a great mistake. They were carrying on a great work successfully. He could well remember the day when first the work was commenced. When he went to Yarmouth, in Nova Scotia, he found no church there. They had to commence from the very beginning. There was no place of worship, and they took a loft which had been used as a sail loft. Well, a few persons came, and then a few more, until many were attracted, and the result was, that a church was built, which cost in its erection upwards of 3,000*l.* That church was now self-supporting. (Hear, hear.) There was an institution connected with it that had cost 5,000*l.* in building, and 800 young persons were now receiving instruction in it. Now something like this could not only be done throughout the colonial empire, but in every part of the world where Englishmen settled down. (Hear, hear.) He himself, during his travels here and there, had often felt the need of Congregational churches in many parts of Europe. They had no place of worship in Heidelberg, and yet they had only to go there, to find a large population, half German and half English, ready to re-

ceive them. (Cheers.) He wanted to see Congregational churches planted in Italy; they might have one in Milan. He wanted to see them planted in Germany, Belgium, and India. Mr. Storow, who had lately come from India, had told them that tea of the finest quality might be cultivated there; that the climate in the upper part of the mountains was one of the finest in the world, and that many officers were selling out their commissions and settling down among the mountains. It would be the duty of the society to plant Congregational churches in India. Then, too, in South America, churches might be planted in its large cities, of which so little was known. When they remembered that terrible calamity of Santiago, had they not a summons to carry thither the water of life, which would be sweeter to the souls of people than the water of their sweetest river to their lips? They could never think of what had been done in the colonies, of what had been done in New England especially, without being convinced that the wider the extension of the society, the better for the world at large. (Cheers.)

The resolution having been seconded, was put from the chair and carried unanimously.

A vote of thanks to the chairman closed the proceedings.

EVANGELICAL CONTINENTAL SOCIETY.—The annual meeting of this society was held on Thursday evening in Exeter Hall. The chair was occupied by the Hon. and Rev. Baptist W. Noel, M.A. The Rev. R. S. Ashton having offered prayer, the Rev. John Shedlock, secretary, presented an abstract of the report. It stated that, notwithstanding war and rumours of war, the work of evangelisation had continued without any serious interruption. While deploring the sufferings that were inflicted, the committee rejoiced that the political events of the past year had tended to increase their opportunities for making known the Gospel message. The war of 1866 brought about great changes in Italy. The annexation of Venice not only enlarged the sphere of evangelistic effort, but had given additional securities for the liberty of making known the Gospel. It was encouraging to find that the head of the Italian Government was prepared to proclaim the religious equality of all classes of citizens. The condition of Italy was a sad one from a Christian point of view. There seemed no reason to call in question the accuracy of the statement that seventeen millions of the people were unable to read. This appalling ignorance was found in connection with superstition on the one hand, and religious indifference on the other. This prevailing ignorance rendered the circulation of the Bible and religious tracts and books very difficult. The committee regretted that their funds were too limited to enable them to render aid to schools in all the places where they might be established with advantage. They had continued to aid the evangelisation committee of Naples, in connection with the evangelical schools which they supported. Interesting details were then given of the character of these schools, in which 500 children were taught. The committee had continued to support six evangelists in Italy, and they were greatly cheered by the way in which the murderous attack upon their evangelists in Barletta had been overruled for good. A second evangelist had been sent from Como, and in several of the towns in that benighted district many of the people had gladly listened to the evangelists. The evangelist supported by the society in Brescia, in connection with the Vaudois Church, had rendered spiritual consolation to the wounded and dying during the war. The income of the society had been 2,455*l.* 1*s.* 11*d.* The meeting was addressed by the chairman, the Rev. Bryan Dale, of Halifax, John Clapham, Esq., M.M. le Pasteur Saglier, Vernier, of Geneva, and Dr. Falding, of Rotherham.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—A large and influential meeting of this society was held at St. James's Hall on Thursday afternoon, the Archbishop of Canterbury presiding. Amongst those present were the Bishop of Oxford, the Bishop of Lichfield, the Bishop of Ely, the Bishop of Llandaff, the Bishop of St. Asaph, the Dean of York, Lord Devon, the Right Hon. W. E. Gladstone, M.P., Lord Lyttelton, the Earl of Carnarvon, &c. The Archbishop of Canterbury, in opening the business of the meeting, stated that the funds of the society were not in the most prosperous condition, a state of things which was owing to the additional claims which had been made upon them during the year. The Rev. Mr. Bullock read the report, from which it appears that there are 2,203 clergymen of the Church of England stationed abroad, of whom nearly a quarter (517), in addition to 671 lay teachers and students, are supported wholly or in part by the society. The society's income for general, appropriated, and special funds in 1866 amounted to £91,186: it was necessary, however, that £12,000 more should be raised, or some important missions would have to be discontinued. Mr. Gladstone, who was very warmly received, moved the first resolution in a speech of some length. He traced the growth of the Colonial Church, the difficulties it had overcome, and the state of transition which it was now undergoing. Alluding to the unhappy dissensions which existed at home, he said that although it was much to be regretted that discord should be found creeping into the high offices of the Church, he could see no grounds of permanent discouragement; let them look cheerfully to the difficulties, and let them resolve to abide firmly by the sure anchorage of their principles, for they would be found sufficient. Lord Carnarvon, the Earl of Devon, the Bishop of Oxford, and other gentlemen, took part in the proceedings.

NEW COLLEGE, LONDON.—The eighth annual reunion of former and present students was held at the College on Wednesday, the 8th inst. After tea a meeting was held in the Common Room, under the presidency of John H. Puttick, Esq. Speeches were made by the chairman and by the Revs. L. D. Bevan, LL.B., A. Norris, R. V. Pryce, M.A., LL.B., J. B. Figgis, M.A., J. Radford Thompson, M.A., Mark Wilks, P. J. Turquand, R. W. Betts, E. S. Prout, M.A., and others. Supper was provided in the library at nine o'clock. The late hour made the toasts few and the speeches short, but time was found to propose "The Queen," "The Principal and Professors," "The Former Students," and "The Present Students." Responding for the former students, the Rev. Mark Wilks, in a speech of characteristic force and earnestness, upheld the necessity for preserving the high standard of intellectual attainment which had always been set before the students of New College. He had yet to learn that there was any duty of the Christian ministry which could be better discharged by a man of imperfect education than by one who had enjoyed and used the advantages of college training. During the evening there were nearly ninety gentlemen present; and both in point of numbers and interest the meeting was very successful. We trust these reunions may be in future as they have been in the past—pleasant to anticipate before they come, pleasant to recollect when they are gone.

SUFFOLK CONGREGATIONAL UNION.—The annual meetings of this Union were held at Sudbury on Thursday, the 25th of April, and the following day. The Rev. J. B. Brown, B.A., of London, preached on Thursday evening in Friar-street Chapel, from 1 Chron. xii. 32. The business meeting was held on the following day, the Rev. J. Steer in the chair. Reports were received from the several stations supported or aided by the Union, but fears were entertained that the funds at the disposal of the Union would prove inadequate to support all the agencies now employed. These fears arose from the fact that Mr. Morley's stimulus now ceased to operate, and that several large subscriptions, promised for three years, had reached their term; but they were happily removed, as a friend in the county offered to take Mr. Morley's place, and to subscribe 50*l.* per annum for three years, on condition that five other friends should subscribe 10*l.* each for the same time. The challenge was accepted, and the meeting felt that the danger was past. Thus relieved, with grateful hearts the assembly voted the sums required for the various agencies for the coming year. In the evening a public meeting was held in Trinity Chapel, and stirring speeches were delivered by M. Prentice, Esq., chairman, the Revs. J. Flower, J. Reeve, C. Talbot, and J. Raven; also by E. Grimwade, Esq. These meetings were among the best attended and most encouraging the Union has ever held.

RAGGED CHURCH AND CHAPEL UNION.—The annual meeting of this society, the object of which is to provide places of worship for the destitute poor, was held on Monday evening in Exeter Hall, under the presidency of Mr. R. N. Fowler. The report referred in congratulatory terms to the operations of the society at its various stations in the metropolis, and stated that the penny savings-banks, Band of Hope meetings, and temperance meetings, which were added to the ordinary work of the society, had been attended with the most successful results. During the past year ten stations had ceased to exist, and sixteen new stations had been added. The number connected with the union was sixty-four, and they were to be found in every part of the metropolis, each being managed by a local committee, who furnished reports of the proceedings to the parent society. The report, on the motion of Mr. W. J. Maxwell, seconded by the Rev. Dr. Wilson, was unanimously adopted. Other resolutions laudatory of the operations of the society amongst the poor and outcast of the metropolis, and recommending it to public support, were proposed and spoken to by Judge Payne, the Rev. H. Linden, the Rev. J. P. Waldo, and others. It appeared by the financial statement that the receipts for the year had been 477*l.* 7*s.*, and that the disbursements amounted to 415*l.* 9*s.* 1*d.*

(Continued in the Supplement.)

Foreign and Colonial.

THE LUXEMBURG QUESTION.

The final meeting of the Conference on the Luxemburg matter took place on Saturday. The treaty for the neutralisation of the Grand Duchy, under the sovereignty of the King of Holland, and with the guarantee of the great Powers, was then signed. The ratifications are to be exchanged within four weeks.

In the French Chambers on Monday, the Marquis de Moustier made a communication on this subject, announcing that the treaty defining the international position of Luxemburg had been signed by the London Conference. In the course of his statement he said—

The Powers opened the preparatory negotiations, in which we avoided taking any part, from a just feeling of reserve and moderation. To all questions we replied that we would accept any solution compatible with our security and our dignity, and which the Cabinets might recommend for our adoption as calculated to consolidate European peace. We cannot too loudly proclaim how much the Powers have displayed a spirit of impartiality, and a sincere desire to arrive at an equitable and honourable arrangement.

After the ratifications have been exchanged the Go-

vernment will promulgate the text of the treaty, of which the following are the principal stipulations:—The preamble states that the King of Holland, Grand Duke of Luxemburg, taking into consideration the change in the situation of the duchy resulting from the dissolution of the ties which bound it to the old Germanic Confederation, invited the Sovereigns of Austria, Belgium, France, Great Britain, Prussia, and Russia to assemble their representatives at London in order to concert with the Plenipotentiaries of the King-Grand Duke engagements for the future with a view to the maintenance of peace. The Sovereigns, having accepted this invitation, resolved to respond to the desire of the King of Italy to participate in deliberations destined to assure the maintenance of the general tranquillity.

The Duke declared that he maintained the connection of the duchy with the House of Nassau. This declaration was accepted, and note taken of it. The duchy was declared neutral under the sanction and collective guarantee of the signing Powers, with the exception of Belgium, which is already a neutral Power. It was further agreed that the town of Luxemburg should cease to be fortified. The King-Grand Duke reserved to himself the right of maintaining there sufficient troops for the preservation of order. Prussia declared consequently, that her troops shall receive orders to evacuate the place as soon as the ratifications of the treaty are exchanged. The artillery will begin to be withdrawn, together with the munitions of war, shortly. There will then only remain the troops indispensable for the safety and the despatch of the material of war.

The Duke of Luxemburg engaged to take measures to convert the fortress into an open town, by such demolition as he shall consider sufficient for the satisfaction of the Powers. The work will commence after the retreat of the garrison, which will be carried out with due regard to the interests of the inhabitants. The ratifications will be exchanged at latest within four weeks.

The treaty fully accords with the views of the French Government. It does away with a state of things established against us in evil times, and which has been maintained for fifty years. It gives to our northern frontier the guarantee of another neutralised State. It secures to the King-Grand Duke complete independence, and it not only removes the causes of an imminent conflict, but gives fresh pledges for the strengthening of good resolutions and for the maintenance of the peace of Europe. The Government has to congratulate itself upon having obtained these results, and to make known how just and friendly are the sentiments of the Powers towards us. The Government thinks it useful to especially point out that for the first time, the meeting of a Conference, instead of following a war and confining itself in sanctioning its results, has succeeded in anticipating it and in preserving the benefits of peace. This is a precious indication of the new tendencies which prevail in the world, and over which the friends of progress and civilisation should rejoice.

It is stated that the question of the commercial relations of Luxemburg will not be settled until after the expiration of the treaty between the Grand Duchy and the Zollverein, which will shortly come to an end. According to the Dutch papers, Luxemburg will remain in the Zollverein.

The French Government is said to have issued orders for the cessation of the armaments which have recently been carried on.

ITALY.

On Wednesday, in the Chamber of Deputies, the Premier, Signor Rattazzi, announced that the Great Powers had decided to invite the participation of Italy at the London Conference, as an element of European order and peace. Also that the marriage of the Duke d'Aosta with the Princess della Cisterna will take place on the 30th inst. at Turin. Signor Rattazzi then read a letter from the King, in which his Majesty declares he considers it his duty to give the first example of economy at a time of financial distress by renouncing annually the sum of four million lire of his Civil List. (Loud cheers.) His Majesty expresses the hope that his example will be followed in all branches of the administration. A deputation was afterwards appointed to present the King with the thanks of the House.

In Thursday's sitting of the Chamber of Deputies, Signor Ferrara made his financial statement. He announced that the deficit at the financial period beginning in January, 1866, would be 580,000,000 lire. He proposed that the 600,000,000 lire which are to be derived from the ecclesiastical property should be obtained in the form of an extraordinary tax imposed thereon. A portion of this tax would be levied immediately by appropriating for the use of the State the Rentes which are deposited with the Government in the Department of Public Worship. A further instalment of 430,000,000 lire will become payable in four years. The proceeds from certain ecclesiastical property already in the possession of the Government will be exclusively employed for the payment of religious pensions and expenditure for public worship. The 600,000,000 lire which are to be levied from the ecclesiastical property will not be diminished by the costs of any financial operation, with the exception of a commission of 3 per cent., which will be payable upon 430,000,000 lire. From the total amount there will be paid off 250,000,000 lire for the reimbursement of the liabilities of the State to the National Bank. The result of this reimbursement will be that the forced currency of the bank-notes will promptly cease. This announcement was received with great cheers from the House and the galleries, after which the Minister proceeded with the details of the financial statement.

The financial operation in reference to the ecclesiastical property will be undertaken by Messrs. Rothschild, the Crédit Foncier of Paris, and the National Bank of Italy.

FOREIGN MISCELLANY.

The King of Prussia and the Emperor of Russia are to go to the French capital together next month. Mrs. H. B. Stowe has purchased an estate in the State of Florida, where she intends to reside.

The Diet of Finland has definitively sanctioned and adopted a bill introducing liberty of worship into the country.

Greek advices say that Omar Pasha has been twice defeated by the Candian insurgents, the last time with great loss.

It is reported from St Petersburg that Lord Lyons, the English Minister at Constantinople, is to succeed Lord Cowley as Minister at Paris.

GENERAL GRANT is likely to be brought forward as a candidate for the Presidential chair. If the Republicans do not start him, the Democrats will.

The *Globe* Paris correspondent reports the commencement of a strike of washerwomen there. They get a franc and a quarter and a glass of brandy daily. They want two francs, the brandy, and a cup of coffee.

The cholera conference at Weimar has been attended by physicians of all nations. They recommend the usual sanitary measures, but are of opinion that the principal causes of the malady are bad conditions of soil and water, especially the latter.

The recent Papal edict against brigandage has begun to bear fruit. A letter of the 1st of May says:—"One brigand has cut off the head of another brigand, and has taken it to the authorities and claimed the reward of 2,500fr. promised by Government. It is the head of a brigand of Sonnino."

AUSTRALIA.—The postal conference has agreed to maintain the three routes, *viz* Galle, Panama, and Torres Straits respectively, and will ask the Imperial Government to pay half the cost of the service, the colonies paying the other half. The Protectionist Tariff Bill has passed the Lower House, Melbourne. It operates very injuriously to trade.

THE KING OF ITALY is showing a most paternal interest in the welfare of his people. The other day he announced to Parliament that he had given up 160,000*l.* of his civil list, and now we learn that he has given 2,000*l.* to the poor of Venetia, besides undertaking to apply to Parliament for 400,000*l.* to spend on public works in Venice.

ABOLITION OF SLAVERY IN BRAZIL.—Advices from Brazil contain the gratifying announcement that the question of slavery had lately occupied the serious attention of the Government, and that at the next meeting of the Chambers measures for its gradual extinction will be introduced. Among the most important provisions will be one declaring all future children of slaves to be free, and subject only to a form of apprenticeship until they reach twenty years of age.

THE EMPRESS AND THE PRINCE IMPERIAL.—The Prince Imperial has so much recovered his health as to be considered convalescent. The Empress, who had also been slightly indisposed from over anxiety and the fatigue of watching her son, is now perfectly well. It is now believed that the Empress and her son will pass the months of May and June in the Chateau of Aranenber, in Switzerland. The Prince Imperial has repaired to St. Cloud with his military household and his preceptor.—*Lancet*.

JEFFERSON DAVIS (says a New York letter) will soon be released from prison. The United States Circuit Court, to be held in Richmond next month, will refuse to proceed with Mr. Davis's trial. The President will then release him upon bail. He has been asked to do this by Senators Wilson, Fessenden, Morrill, Sherman, and Stewart, and by several Conservative senators; and Mr. Horace Greeley has offered to furnish the bail required. [A cable telegram says that the United States Government having ordered the writ of *habeas corpus* in the case of Mr. Davis to be obeyed, he has been released on bail, and is now free in New York.]

A HANDSOME COMPLIMENT.—The loss by Feldzeugmeister von Benedek of his decorations, which, as is known, were stolen from him the other day, has given occasion to a graceful act of princely courtesy towards the unfortunate old soldier. A few days after the theft he received an autograph letter, couched in the most flattering terms, from the Archduke Albert, the victor of Custoza, enclosing three of his own decorations, which the Archduke offers "to his old friend and companion in arms, in order that he may not be for a moment without the distinctions for which he had risked a well-spent life in many battles." Among these decorations was the Cross of a Commander of the Order of Maria Theresa.—*Pall Mall Gazette*.

AMERICAN LABOUR.—The struggle between employers and employed is assuming a formidable aspect in the United States. What is called "The Labour Party" is gaining fresh ground every day, and their votes are numerically omnipotent. It is said that a bill will be introduced in the State Legislature at Albany next session for the purpose of regulating wages and increasing the present rates. A comparison of the prices paid to mechanics in 1860 and those paid now has shown that the working men are not aggrieved by their employers. Their wages have been raised proportionately with the general rise in prices. In 1860 carpenters were paid from two dollars to two dollars fifty cents a day; they now get from three dollars fifty cents to four dollars. Stonecutters received two dollars a-day, whereas they are now paid four dollars. The general rise has been about a dollar a day, but some trades have been more fortunate.

THE GREAT FRENCH EXHIBITION.—Most Englishmen, if asked to decide in what department of industry, judging by the present Exhibition, England stands pre-eminent, would in all probability fix upon that of porcelain. Our great guns may escape observation in an out-house, and it is not everyone who can understand them. A large portion of our agricultural machinery is at Billancourt, four or five miles down the river, and therefore little known. Our

furniture is admirable, and there seems to be no doubt as to the victory over all competitors which Messrs. Jackson and Graham have achieved with one of their cabinets; but we make a small show of furniture, and if we compare our show as a whole with the French show as a whole we have no reason to crow over our neighbours, but must, on the contrary, admit their superiority. In jewellers' and goldsmiths' work we run a very even race with the French; but in an Exhibition which contains the work of Castellani it would be impossible to boast of our pre-eminence. In ironwork it appears that the French, the Austrians, and the Belgians have come up to us and beaten us. As for machinery, the President of the Institute of Civil Engineers stated at the dinner the other night:—

I am reluctantly compelled, as an engineer, to admit that in machinery a more rapid advance towards excellence, and a greater number of new and successful mechanical combinations, have been made by foreigners during the last sixteen years than by the people of this country.

In our textile fabrics a similar inglorious tale has to be told; in our woollens we show scarcely any advance, and in our silks we show retrogression. Of this Exhibition, indeed, as a whole, it may be said that—to whatever cause it is owing—Great Britain appears to less advantage in it than in any previous show of the kind. I have forgotten to mention the picture-galleries, in which it is impossible to feel that we have done justice to ourselves. But there is one department of the Exhibition in which it is supposed that we are clearly ahead of all other nations. We are justly proud of our porcelain; it is very fine indeed; and it is undoubtedly the most showy porcelain in the Exhibition. But if the French are beaten, they certainly don't know it. They are justly proud of their own work; they speak of it as the best in the Exhibition; they refuse to acknowledge our pretensions to superiority.—*Times Special Correspondent*.

Postscript.

Wednesday, May 15, 1867.

YESTERDAY'S PARLIAMENT.

In the House of Lords, the Earl of SHAFTESBURY moved the second reading of the Clerical Vestments Bill, the object of which is to declare what vestments are and what vestments are not legal. The noble Earl went into a lengthy review of the whole question, and insisted that something must be done to put down Ritualism. The Archbishop of CANTERBURY advocated delay until the Royal Commission should have reported. As the Earl of SHAFTESBURY declined to accede to this suggestion, his grace moved that the debate be adjourned for two months. In the discussion which followed several bishops and lay peers took part. Eventually the motion for adjournment was carried by 61 to 46 votes.

LORD STANLEY, in the House of Commons, was questioned in reference to the Abyssinian prisoners. His lordship had no good news. In effect his statement was that the King refused to release the prisoners.

Colonel BARTELOT moved for a select committee to inquire into the operation of the malt-tax, and forthwith the House went into a long discussion on the subject. The Government, however, made no opposition to the motion, and it was agreed to.

Subsequently, Mr. FAWCETT, in an able speech, moved for leave to bring in a bill to compel the education of children under thirteen years of age in the agricultural districts. Mr. Fawcett proposes to apply to these children provisions not unlike those contained in the Factory Acts. Leave was given to bring in the bill.

Mr. M'EVOR, who was to have moved the second reading of the Ecclesiastical Titles Act Repeal Bill, announced that the Government had promised to support a motion for a select committee to inquire into the subject. He should therefore postpone the second reading of the bill for a fortnight; and after a great display of Whalleyism, this course was agreed to.

The Offices and Oaths Bill was read a third time and passed.

The Transubstantiation, &c., Declaration Abolition Bill was read a third time, after a protest from Mr. NEWDEGATE, and a prediction from him that the Act of Settlement would be assailed next, and a complaint from Mr. WHALLEY that the Government did not resist these aggressions.

The West India Bishops and Clergy Bill was read a second time, and the Bunhill-fields Burial-ground Bill.

Several other bills were advanced a stage, and the House adjourned at five minutes to nine o'clock.

MARK-LANE.—THIS DAY.

Our market to-day was very scantily supplied with English wheat. The sale for all kinds, however, was very inactive, at about Monday's currency. There was a full average supply of foreign wheat on the stands. As the attendance of buyers was limited, sales progressed slowly, at late rates. The imports are large. Floating cargoes of grain were a slow inquiry. Both English and foreign barley was a dull inquiry, at about stationary prices. Malt realised former terms, with a moderate inquiry. The supply was good. The show of foreign oats was large, and all kinds met a dull inquiry, at barely stationary prices. Beans and peas commanded extreme rates, owing to their scarcity. No change took place in the value of flour.

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The Nonconformist.

WEDNESDAY, MAY 15, 1867.

SUMMARY.

THE definite announcement of the settlement of the Luxembourg question is all the more welcome when it is remembered how narrowly Europe has escaped a terrible war. Even after the London Conference had met, the Prussian Government was so uneasy at the continued armaments of France that the order for mobilising the German armies—a step almost equivalent to a declaration of war—was ready for immediate execution when the news arrived that diplomacy had settled the difference. The statement of the Marquis de Moustier in the French Chambers shows that the Emperor accepts that decision as final; and, as evidence of his good faith, he has ordered that a number of officers and soldiers called out for service shall be allowed to return to their homes. Once more the Paris Exhibition, for so many weeks under an eclipse, is in the ascendant. There is a general move of princes to the French capital. The Prince of Wales is already there, and the King of Italy, and the King of Prussia, with his nephew the Czar, are shortly expected as the guests of their brother Sovereign. We have yet to see whether Napoleon III., freed from all anxiety relative to the Rhine frontier by the withdrawal of the Prussians from Luxemburg, will accept the recent decision as putting an end to the traditional jealousies of France, and proclaim an era of peace to the continent of Europe.

Mr. Walpole, worn out by the anxieties of his official position, which his own amiability and vacillation have materially helped to create, has resigned his position as Home Secretary, but will remain a member of the Cabinet without office. The public will be pleased to learn that the Government will not lose the benefit of the right hon. gentleman's experience and philanthropic zeal in the work of practical reforms. He will be succeeded at the Home Office by Mr. Gathorne Hardy, who has already won for himself a reputation as an able administrator at the Poor Law Board, though somewhat narrow and pedantic in his views as a statesman. The new President of the Poor Law Board will be the Earl of Devon, and the office of Chancellor of the Duchy of Lancaster has yet to be filled up. Lord Derby in a few months has lost four of the principal Secretaries of State, but some of the seceders will probably find their way back again to the Cabinet should the Government Reform Bill pass both Houses of Parliament, and his administration be consolidated for another year.

On Saturday, Mr. Gladstone received an imposing deputation from the National Reform Union to express their "unbounded confidence" in him as the Liberal leader in Parliament, and take counsel with him as to the future. The right honourable gentleman drew a humorous picture of the disorganisation of the party which he ostensibly led, but pledged himself, whether supported by few or many, to offer strenuous opposition to the "deceptive" Bill of the Government, so long as it was before Parliament; and if it should pass, to assist in realising the object they all had in view—"an equal, just, and impartial measure of reform." Mr. Gladstone announced that his proposal of a 5*l.* limit for the borough franchise was a thing of the past; and, though he reserved to himself liberty of action, he can now find no resting place except at household suffrage pure and simple, or at least such a franchise as is to be conferred upon our highly-favoured countrymen north of the Tweed. Mr. Bright recommended

further public meetings, and simultaneous petitions against the Government measure, so that, if it should be eventually carried, the responsibility of accepting it should lie solely at the door of Parliament.

Another Italian budget has been produced. Signor Ferrara is attempting the feat, in which Sella and Scialoja have previously failed, of restoring the financial credit of the new kingdom. His remedies are severe and thorough. The huge deficit he proposes to meet by sweeping reductions of expenditure, by a heavy tax on grinding corn—a measure from which his predecessors in office instinctively shrank—by appropriating the funded property of the Church, and by mortgaging the Church lands. Ricasoli's plan of separating Church and State in Italy has entirely fallen through. The Government now takes possession of the entire resources of the Catholic Church, and proposes to pension the clergy instead of freeing them from State control. Signor Ferrara's scheme has been very favourably received, and is likely to be carried, with the exception that the Italian Parliament will insist upon a greater reduction of the army than he was allowed by the King and military party to propose.

There is interesting news from America by the Atlantic cable. Mr. Jefferson Davis, the late President of the Confederate Republic, has been released on bail. Though still subject to trial there is little doubt that no further proceedings will be taken against him, and that he will be left free to settle down, like his late colleagues, as a private citizen of the United States. The Reconstruction Act continues to be put in force in the South, and the dismissal by the Supreme Court of the appeals of Georgia and Mississippi against that measure, on the ground of want of jurisdiction, will help to convince the people of the Southern States that there is no course open to them but acceptance of the terms offered by Congress. They are now busily engaged competing with the Republicans for the negro vote, and we hear of a "Negro Radical Convention"—strange revolution of opinion—being quietly held at Mobile to decide upon the course which the freedmen should pursue. Though the convention promises to support the Republican party, there is no doubt that a large section of the negroes will be induced to vote with their late masters.

We are sorry to receive very unfavourable accounts from Jamaica. In a letter written at the end of last month, a highly estimable and trustworthy correspondent, who is himself an estate owner and holds a public office, thus expresses himself—"At present things are in a fearful state of collapse; what with heavy taxation, want of capital, and the decadence of agriculture, I apprehend every one that can possibly do so, will leave the island, unless something turns up immediately." It would seem that thus far the change of government has been productive of little if any advantage to the island.

THE REFORM BILL AND THE REFORM QUESTION.

THE House of Commons is clearly intent upon passing the Reform Bill of the Derby-Disraeli Government, "for better, for worse." It has made up its mind to run any risk rather than that of facing a dissolution. It begins, we believe, to like its present leader, because he can so cleverly cheat it into doing as it wishes to do. His *finesse*, his resources of intellectual ingenuity, his scientific way of putting a gold wash upon articles made of inferior metal, and, above all, his power of deciding whether he will go on with or give up the work he has in hand, exercise a kind of fascination upon the majority, for the most part as indisposed to Parliamentary Reform as he is himself. The Bill consequently may be expected to pass, not altogether unimproved, but in its main principle unaltered. We do not think it possible, by any external agitation, to prevent the measure being sent up to the House of Lords, and, under all the circumstances of the case, we are doubtful whether it would be good policy to prevent it. If, indeed, the passing of the Bill would necessarily be the settlement of the Reform question, we should deem it the duty of the earnest Reform party to oppose it strenuously till the last. But there is no such necessity. On the contrary, the Bill, even as it stands, will, from the moment that it becomes law, restore to the Liberal minority several of its stray members, and the very fact that it is beyond reach of danger will remove from some of them their present apprehension that by pressing improvements against the will of the Ministry they may cause the measure to be abandoned.

Mr. Gladstone appears to us to have taken up the right position. He will hardly attempt

again to contest the essential principle of the Bill in Parliament this Session. He is clearly satisfied that it would be useless. He has besides surrendered the "hard and fast line" of a 5*l.* rating, or a 6*l.* rental franchise. He knows when to yield as well as when to be immovable. What he has made up his mind to have, and what the country will assist him in getting eventually, is such an arrangement for the representation of the people as shall put every voter upon an equal footing, place his right to the franchise beyond local accidents, and out of the reach of jobbing vestries or scheming agents, and, especially, remove all ground of suspicion that what is given with one hand, is withdrawn by the other. It was his wish to bring the bulk of the artisan class within the pale of the constitution, and he and most of the chiefs of the Reformers on principle suspect that the provisions of the Bill will practically shut out the great majority of them, while it will let in swarms of men less intelligent and less independent than they—and he does not intend to forego the realisation of this wish, although Mr. Disraeli may prevail upon the present Parliament to adopt his measure. He will accept the law, as law for the time being—but he will not accept it as law which is to continue. To the numerous and politically influential deputation who waited upon him on Saturday last, he thus expressed himself in reference to the political situation:—"It is the beginning of a fresh contest. It is the entering into new strife. It is another act in the drama; it is not the catastrophe. The conclusion of that drama can only be the establishment of a solid reform upon popular principles."

The Bill, as we have said, will probably pass, and if it pass, it will constitute the rough material out of which something better may presently be shaped, either by this Parliament, or by the first Parliament elected under its provisions. Household suffrage, pure and simple, is the point towards which all parties are drifting whilst they are fiercely struggling with each other for mastery. Probably there are not fifty members of the House who could be got to vote for so broad a basis of representation, if they were asked in a straightforward way to do it. Yet this is what they are coming to, and the greater part of them probably know it. We are inclined to think that this is substantially the result at which Mr. Gladstone will henceforth aim. So to amend the Act, should it become one, as that payment of rates whether made directly to the collector or through the landlord by composition shall entitle an occupier in any borough to place his name upon the register of Parliamentary voters, will convert the measure into a broad, sound, honest measure, so far as the borough franchise is concerned, and Mr. Gladstone will not lay down his arms till this is done.

With this material point held in reservation for better days, it is the policy of the sincere Liberals to improve the present Bill wherever they can muster force enough to do so. They have succeeded to some extent. They have halved the original term of residence, and they have asserted the claims of lodgers occupying rooms of 10*l.* annual clear value. Altogether, they have divested the measure of its extremely restrictive character, and have so far modified it that it would be impolitic now to throw it aside, even if that step were practicable. Further improvements may be effected in it before it leaves the House. Such as it may then be, Lord Derby will get it through the House of Lords, probably without much alteration and without serious trouble. Once on the statute-book, a different set of influences will instantly come into operation. Mr. Disraeli will no longer threaten, nor will the House fear, a dissolution on the Reform question. Next Session, Mr. Gladstone, whose proposals cannot then endanger the work already accomplished, may bring in an amendment bill, and if the country is really with him may even carry it. At any rate he will prepare the new constituencies for an easy triumph by placing before them a definite and intelligible issue, and there is every probability that they will respond to his appeal. At present, they are perplexed. The problem, as it is, is a puzzling and intricate one—and, as in the House, so in the country, simple-minded men might become bewildered, and mistake the course of sound policy. But when the Bill has become law, any proposal to amend its provisions will be judged by its merits—and numbers of true-hearted reformers who are now perplexed, will see their duty clearly, and manfully perform it.

On the whole, therefore, prospects are not so dark as they were. We shall not get all that we want this Session, perhaps not from this Parliament. But we shall get it in the end. The settlement of the question may be delayed a year or two, but it will be an honest settlement at last whether this Bill pass or is aban-

done—all the sooner, we imagine, if the Bill becomes law—all the easier in proportion as the Bill is improved.

THE PEACE OF EUROPE ASSURED.

THE Conference of Powers met in London have overcome every difficulty, and have signed a Treaty which satisfactorily settles the Luxemburg question. It is the first instance on record of a successful resort to a European court of arbitration in lieu of war for saving the honour of committed disputants. We believe the event is chiefly due to the energy with which Lord Stanley pursued a pacific policy, and to the sagacity and prudence with which he conducted the necessary negotiations. The articles of the Treaty provide for the neutralisation of Luxemburg, which will still remain under the rule of the King of Holland, under a joint guarantee of the signatory powers, the evacuation of the fortress by the Prussians, and its dismantlement as a fortified place. The Duchy will continue to be connected with the Zollverein.

This question settled, and so settled, we hope there is a real prospect of European peace for some years to come. It is a pity that the Conference did not complete the good work by arriving at some definite understanding which might have led to a mutual reduction of armaments. All the nations of Europe are groaning under burdens utterly unnecessary for their safety. Since 1851, indeed, and owing chiefly to the Crimean War, to the subsequent restlessness of the Emperor of the French, and to the craze of Lord Palmerston on the dangers of invasion, military and naval affairs have grown into a most absurd prominence, here as elsewhere. The scientific ingenuity of the age has been almost exclusively devoted to the invention and manufacture of the most destructive weapons of warfare. One tenth part of the money spent on our defensive establishments during the last fifteen years, would have almost sufficed to abolish one of the main causes of pauperism and immorality in these realms—we mean the wretched condition of the dwelling-houses of the poor. And yet we in England are moderate in the size of our army as compared with the great military monarchies of the Continent. Politicians are continually assuring us that to secure peace we must be prepared for war. We can only reply that the more soldiers there are the more frequent are the strifes which they are employed to settle.

It has been asserted, whether on sufficient authority we cannot say, that had the news of the completion of the London Treaty reached Berlin a day later than it did, war would have been inevitable. And why? Not on account of any overt act of offence given by France to Prussia, but on account of the unceasing activity of the French in preparing for the possible struggle. It is with nations as with individual. Any man, who under pretence of providing for his own safety, chose to go about the streets armed to the teeth would be justly suspected of designs which he durst not avow. The dispute between the two neighbouring Powers over a tiny strip of territory which neither of them greatly cared to possess would have been of very insignificant consequence, had it not been envenomed by mutual charges of increasing their forces, and making preparations for defence or aggression as the case might be. There is no reason in the world, but such as may be traced to dynastic ambition, why standing armies—a mere modern invention—should be maintained, or why a militia strong enough to cope with domestic insurrection, should not now, as in former times, answer all the protective purposes that nations can require. Society will come to that, probably, at some distant date—but, meanwhile, a very large and appreciable diminution of the class of professional soldiers is so greatly, and, we may add, so universally to be desired, that one cannot but be astonished that such enormous forces are tolerated in what is called "the present enlightened age."

But we are suffering ourselves to be lured away from our immediate topic, though our readers will see that our line of thought has been running parallel with it. We wished to express our unfeigned and hearty thankfulness that Europe has been spared the calamity of another war—and such a war as one between France and Germany must have become. We rejoice, too, that it has been averted in the manner it has—by a reference of the matter in dispute to what may be considered a European court of arbitration. We discern in this fact a pleasing augury for the future. We noticed in our last number the remarkable growth of pacific sentiment both in France and in Germany—but especially in the former. We hope there is some foundation of truth in the rumour that the Emperor has ob-

served it with satisfaction—that he intends henceforth to bury his policy of annexation, and to discard the maxim of some men about him, that no nation should be allowed to strengthen itself by better internal arrangements without a demand on the part of France of something at somebody else's expense, in the nature of an equivalent. Let him employ his remaining years in watching over and encouraging the industrial, commercial, intellectual and social development of his subjects. He will find abundant scope for his qualities of statesmanship. And if no other Power takes the initiative, let him resume, under more favourable auspices, his project of a European Congress, not to reconstruct the map of Europe, but to bring about a proportionate reduction of armaments. He will certainly stand none the lower for such an attempt, either at home or abroad.

NOTES OF THE SESSION.

THURSDAY witnessed another great, and probably a decisive struggle on the Government Reform Bill in Committee. The question at issue was the status of the compound householders, who will form two-thirds of the class to whom the register is open by the provisions of Mr. Disraeli's measure. The Chancellor of the Exchequer endeavoured to distract the Opposition by a specious compromise. With Mr. Herbert's amendment before him for placing compound householders below the 10*l.* line on the same footing as those above—an amendment with which the Government had been indirectly coquetting to gain Liberal votes—he proposed that the "fine" he had originally suggested should not be exacted, but that the compounder should be allowed to deduct the full rate from the landlord's rent.

This concession seems to have had a considerable effect on the House. Mr. J. B. Smith, once a prominent member of the Anti-Corn-Law League, and one of the Manchester school of politicians, openly declared his preference for the Government plan, next to the total abolition of compounding, as the best means of solving the difficulty. Mr. Headlam also, who occupied the prominent position of Advocate-General in Earl Russell's Administration, took a similar view; and of course Mr. Roebuck supported the Government by abusing their opponents, describing Mr. Bright's parallel between Sheffield and Birmingham as "a piece of stump oratory," and the whole matter as so palpable and clear, that nothing but Mr. Gladstone's "verbose declamation" was opposed to it. Mr. Roebuck says the shopkeepers of London are tired of these discussions and fantastic objections, and this seems to be sufficiently conclusive in his estimation. Both Mr. Roebuck and his new ally, the Chancellor of the Exchequer, found it a much easier task to deal in invective and put forward transparent sophistries, than to meet the weighty arguments of Mr. Mill, Mr. Gladstone, Mr. Lowe, and Mr. Bright. The honourable member for Westminster described the probable action of the Government Bill with an epigrammatic force and precision that will not soon be forgotten. There would be on both sides, he said, a scramble for the compound householders—he might call it an auction—in which the longest purse would win. "There was but one thing," he went on to remark, "wanting to complete the picture, and that one thing has been vouchsafed to us—it is, that the Minister who is in this way sowing bribery broadcast with one hand should hold a Bill for the better prevention of bribery in the other. That Bribery Bill completes the irony of the situation. As regards the new electors, the Chancellor of the Exchequer, ever constant to his idea of an ostensibly large and wide democracy, led and guided by the landed interest, has framed his measure very skillfully to effect the greatest apparent, and the smallest real, enfranchisement of independent voters, and the greatest, both apparent and real, enfranchisement of the bribeable and the dependent. I am afraid that this Bill, so far as it relates to compound householders, will make ten electors with other people's money, for other people's purposes, for every one who will make himself an elector by the exercise of the social virtues, and will greatly increase, instead of diminishing, the influence of money in returning members to Parliament." Instead of putting the question to sleep, it would achieve the unrivalled feat of making a redoubtment of agitation both inevitable and indispensable.

But the House was far more disposed to listen to the warning of Mr. Disraeli of the critical consequences which would follow a defeat of the Ministry than to give heed to the prophecies of Mr. Mill and Mr. Gladstone, the keen logic of Mr. Lowe, or the earnest pleadings of Mr. Bright. The Chancellor of the Exche-

quer closed the debate in a tone of confidence, which was fully justified by the result. The large majority of sixty-six in a full House not only settled the compound householder difficulty, but gave assurance that the Bill would be pushed through Parliament without substantial alteration. The once formidable Liberal Opposition has been quite broken up.

When the consideration of the Bill was resumed on Monday the Government were once more in a yielding mood. The particular question was the lodger franchise, which Mr. McCullagh Torrens proposed should be fixed at 10*l.* a year with six months' residence. An ineffectual attempt was made to raise the qualification to 15*l.*, but ultimately, with the consent of the Chancellor of the Exchequer, Mr. Bright's suggestion of the "10*l.* clear annual value" of last year's Bill was accepted as a compromise. This concession, though greatly diminished in value by making the length of residence twelve instead of six months, will be a considerable boon in the metropolis and in all large towns. Some thousands of artisans will thus come upon the register without having paid homage to the "sacred principle" of rating, "the only one," says Mr. Disraeli, "that can be depended on." Having served its main purpose, the rating test is flung aside when the lodger, so strongly supported, presents himself.

On Monday Mr. Disraeli introduced the Scotch Reform Bill. Practically it establishes a borough franchise of four pounds—nearly all houses below that rate being exempted from the liability to rates. As the compound system does not obtain in Scotland, all occupiers of houses paying a rental of that amount can be placed upon the register, no disability resulting from the fact that half the rates are paid by the tenant and half by the landlord. It is undoubtedly a large measure of enfranchisement, for it will add to the constituency of Edinburgh 8,000 new voters, while Mr. Gladstone's Bill of last year would only have let in 2,400. The Chancellor of the Exchequer was warned by several speakers that he could not be so liberal to Scotland without conceding justice to England, and that there must be the same suffrage from Land's-end to John-o'-Groats. But his object is not so much to effect a permanent settlement as to pass a Bill. The Scotch measure has evidently been the subject of nice calculation. We doubt not the Conservative Spofforths have been consulted as to its party bearing. The county franchise is to be the same as in England. Several more towns are to be added to the groups of boroughs, so that no town with a population of 6,000 will be unrepresented, but the taking of so much of the urban element from the counties will increase the landlord influence in those constituencies—probably hand them over entirely to the great territorial magnates. Mr. Disraeli gives Scotland seven new members, one to Edinburgh University, one to the University of St. Andrew's, three to counties, and two to boroughs. This addition to the House of Commons he proposes to effect not by taking from England and Ireland, but by breaking through the traditional 658—making the number 665, or more if Ireland puts in its claim—an innovation which will no doubt give rise to much discussion and opposition. On the whole, the Scotch members are not displeased with the Bill, many of them no doubt being conciliated by the increased number of representatives given to their country. Mr. Disraeli has held out another of his "coloured baits," and the Scotch members seem to gorge it as eagerly as the "tea-room party" caught at theirs.

The Upper House, which has been idle nearly all the Session, has suddenly awoke to activity. On Thursday our hereditary legislators had a lively debate on the Hyde Park demonstration, in the course of which the Government were severely handled. Lord Derby defended the Cabinet with spirit, and declared that they were as responsible as Mr. Walpole for the policy adopted on that occasion. It is evident that the great precautionary measures, and the swearing-in of special constables, were rather the result of a West-End panic than of the calm decision of the Government. We are glad to see Earl Russell, in the face of his nervous brother peers, deriding these false alarms of danger resulting from political meetings in the parks. We hope nothing more will be heard of the subject. The threat of proceeding against Mr. Beales and his friends for trespass seems to have fallen through, and the resignation of Mr. Walpole will give the Government a decent pretext for quietly dropping the Bill for prohibiting political meetings in the parks, which would not be likely to pass without arousing much bitter opposition and ill feeling.

Last night in the Lords, the Earl of Shaftesbury pressed forward his Clerical Vestments

Bill, on the ground that he did not wish to wait for two or three years for the report of the Royal Commission on the subject, inasmuch as, according to the boasts of the Ritualists, they would by that time have gained over the majority of the upper classes in their favour. His lordship's speech contained a forcible description of the imminence of the danger. It is remarkable that, while the Primate urged further delay, and proposed that the Bill be postponed, the Bishop of London, who knows something of his own diocese, declared that the time was come for action. But the Lords, influenced less perhaps by the Archbishop of Canterbury and Bishop of Oxford, than by the advice of Lord Derby, and a secret leaning to the Ritualists, threw over the Bill for two months by a majority of sixty-one to forty-six—a genteel mode of getting rid of it altogether.

SHUT IN.

SOME years ago we were acquainted with a widow lady of singular intellectual vigour, masculine character, and unaffected piety, who, owing to a chance incident which has broken away from our remembrance, disclosed to us a susceptibility to terror for which she professed herself wholly unable to account. No one who knew her could doubt her courage, either physical or moral. She could face danger without flinching. She could follow out her own convictions of duty, utterly regardless of the social persecution to which her course of action might expose her. She was sometimes the wonder, sometimes the envy, of her friends, for the unshaken nerve with which she could endure trials—and she had had more than a common share of them—such as would have shattered the spirits of most persons of her sex. But she could not, under any circumstances, bear to have the door of the chamber in which she happened to be staying, locked upon her. Whether in broad daylight, alone, or in company with others, at home or away from home, the simple fact that a key had been turned upon her drove her wild with unspeakable horror. She became frantic and ungovernable. Reason lost its sway. There was nothing so hazardous that she would not attempt in order to escape from the situation. Perhaps it was a touch of insanity, or perhaps it resulted from some fright to which an ignorant nursemaid had exposed her in infancy, but which had faded from her memory. At any rate this strong-minded woman, who could have gone to the stake for her principles with triumphant cheerfulness, confessed to an unimaginable horror of being, as she termed it, "shut in."

We have often thought that her peculiarity was in a certain sense typical. Many people grow unreasonable, and, usually speaking, insane, on being "shut in"—on finding that they are hedged round with restraints which it is not possible for them, at their own will, to remove. So long as they fancy they are at liberty to go and come, to act or to forbear, to speak or to be silent, as they list, they can use their freedom with discretion and contentment. But let a circle of prohibition be drawn around them, and instantly they are seized with an irresistible desire to break through it, if possible. The restriction seems to touch some hidden susceptibility of their nature, and to prick them into a state of uncontrollable frenzy. It is not that there is anything beyond the circle which they covet for its own sake. Nor is it that, under ordinary conditions, they are unable to limit their action, or even their wishes, within the bounds of moderation prescribed by prudence. They can carry themselves as discreetly as others, whilst they feel that they are at large. But a sense of inability chafes their will, and raises the demon of contradiction within it. They are haunted by the feeling that they *must* break loose whatever it may cost them. They have a morbid terror of being deprived of full mastery over their own ways. They become utterly unmanageable, by themselves as well as by others. They exhibit the strangest freaks. They beat themselves, like a newly-caged bird, against the bars which environ them; and it is well if, in their passion for self-assertion against the restraints which have been imposed upon them, they do not some permanent mischief to themselves, as well as to those who may chance to be connected with them.

We all feel, more or less, this impatience of being "shut in" to any given course. One of the strongest temptations to go wrong which can beset us, arises out of the fact that the way is barred against us by law, even by a law that we have imposed upon ourselves. For this reason, vows which are made for security are generally the means of increased danger. They irritate the will which, above all things, needs to be soothed into compliance. Legislators

would do well to bear this trait of humanity in mind, and be very chary of prescribing "you must," or "you must not," beyond proved necessity. The warning is especially needful in our day, for there is a positiveness growing into fashion, which treats man as a piece of mechanism utterly incompetent to take care of himself, and which tries to shut him into what, in the judgment of philosophers, and very possibly in reason and in fact, is the best for him. And some of our religious guides, not to say rulers, might very profitably bear in mind this common impatience of prescriptive authority, and give over the attempt to supplement feebleness of persuasion by strength of command or prohibition.

There is another sense, however, in which it were greatly to be desired that men were afraid of being "shut in." Everyone of us is daily engaged in weaving about ourselves habits, whether of thought, affection, or of conduct, that in course of time will become as a surrounding network, which we shall find it well nigh impossible to push through. We are like cocoons—we imprison ourselves within the filaments which we spin out of our own characters. The circle of many men's intellectual and moral being has become almost hopelessly confined in consequence of the unwise way in which they have trained, or rather neglected to train, themselves. And the worst of it is that the circle gradually closes in upon them as years advance, giving less and less room for the play of the nobler elements and higher capabilities and sympathies of their nature. Could anyone but foresee in the earlier stages of his career, what an effectual hedge he is suffering to grow round about him, nay, in all likelihood is busy in planting, and what a tendency his habits have to encroach upon his freedom, he would probably recoil with inexpressible horror from the thought of dooming himself to such a restricted space of life and of enjoyment. But it does not usually occur to men who are following the bent of their own will in their youth, that they are engaged in building up a cell for themselves which, as they grow older, will more and more confine their movements, and exclude from them the light of the heavens just when they feel they have most need of it. It is truly a terrible thing, when the circuit of one's being is thus narrow and impenetrable, to be compelled to witness the diminution, year after year, of the few wretched resources which it incloses.

On the other hand, it is pleasant to be assured that whatever there is of life in the human spirit (which because it is of God is also immortal) is now "shut in," but only for a time, and that death, which we usually dread, really opens to us, once for all, the door of perfect freedom. Bodily or animal life is the shell which serves to enshrine for awhile the germ of what is far more noble than itself, and not until it dies can that germ pass under the conditions which will insure its full development. At present we are all but cut off from communication with the world of light and love in which we were created, to flourish, and bloom, and bear fruit through the ages. In comparison of that state into which death turns the key for our entrance, we are now in darkness, like seed under the soil, or walled into a circumscribed and measurable area, like prisoners in a dungeon—we are subject to bondage and corruption, but yet in the hope of the glorious liberty of the sons of God. "Shut in," but not shut up—for there is an infinite difference between the two conditions. The better part of us looks to be let out before long, and come in contact with, and imbibe, and assimilate, all the refining influences which will be as an atmosphere and sunshine round about us. Strange it is, but true, that most of us dread less the being "shut in," until all has become dark and dreary through the infirmities of age, than the process which unlocks our cell door, and makes us free of God's universe.

CIVIL LIST PENSIONS.—The following pensions on the Civil List, which exhaust the amount available for the current year, have been recently granted:—100*l.* a year to Mrs. Chisholm, in consideration of the valuable and disinterested services rendered by her to emigrants in New South Wales; 100*l.* a year to the family of the late Dr. Petrie, being pensions at the rate of 25*l.* a year to each of his four daughters, in consideration of the eminent services rendered by him to archaeological science, both as an author and as a public servant; 100*l.* a year to Lady Harris, widow of Sir William Snow Harris, in consideration of her husband's valuable invention of the system of lightning conductors; 100*l.* a year to the Rev. Miles Joseph Berkeley, on account of his eminent services, as a botanist, to practical horticulture and agriculture; and 95*l.* a year to Mr. George Cruikshank, on account of his great merit as an artist.

Parliamentary Proceedings.

HOUSE OF LORDS.

THE HYDE-PARK DEMONSTRATION.

On Thursday, Lord COWPER, formally moving for copies of the opinion of the law officers as to the right of meeting in Hyde Park, and of the instructions given to the police on Monday week, proceeded to comment upon the conduct of the Government in relation to that event. He condemned the course taken by the Government, as having tended to diminish the respect due to authority and law, and to weaken the just power of the Executive.

Lord DERBY expressed satisfaction at being afforded an opportunity of explaining the circumstances which had led to the action of the Government. In the first place, he desired to refute unjust and malignant misrepresentations which had been cast upon Mr. Walpole, who, he regretted to add, had been compelled to tender his resignation in consequence of the injury his health had sustained by the laborious and anxious duties that had devolved upon him in his office as Home Secretary. After a warm recognition of the services and character of that gentleman, Lord Derby proceeded to declare that Mr. Walpole was not solely responsible for the course of the Government in respect of the transactions in question, the other members of the Cabinet being equally responsible for them. Denying that there had been any vacillation or change of purpose, he reminded the House that in 1856 the Government of the day obtained the opinion of their law officers—the present Chief Justice, Lord Westbury, and of Mr. now Justice Willes, that there was a legal right to exclude the public from the parks. The present Government, acting upon that opinion, had endeavoured to exclude the public from the park in July last, but the unfortunate consequences of that attempt induced the Government to consult their own law officers, who gave the opinion that the only legal mode of proceeding with respect to persons attempting to hold meetings in the parks was by treating them as trespassers; but that, practically, there was no legal authority to disperse a meeting thus held. Referring to a query from Lord Cowper why the Government had not taken earlier steps to strengthen the authority of the Crown in this matter, Lord Derby explained that, as the leaders of the Reform League had in July last given notice of their intention to try the question in the courts of law, the Government had not thought it would be just or fair to introduce a measure pending such litigation. When, however, the meeting was announced for Monday last, the Government, being appealed to by many thousand persons to prevent so great public inconvenience and danger, issued a notice warning all persons of the illegality of the contemplated meeting, and gave special notice to the persons prominently connected with its organisation. The Government intended to act upon those notices, but they did not think they were bound to say beforehand that no impediment would be offered to a meeting which they regarded as illegal. Justifying the collection of a large force of police and of military in case of riot by the necessity of providing for possible dangers from enormous gatherings of people, Lord Derby insisted that the Government had acted prudently and cautiously in the interests of the public and of the rights of the Crown.

Lord RUSSELL thought the conduct of the Government, in respect of the meeting in July last, had been unwise and impolitic, and their proceedings in relation to the more recent meeting had been equally injudicious. Waiving the question of legal right, he argued that it would have been discreet to permit the meetings to take place, relying upon the discretion of the people to prevent an indefinite recurrence of such exceptional occasions.

The LORD CHANCELLOR claimed credit for the Government for having acted, not only in accordance with the law, but also temperately and prudently. Lord GREY condemned the Government. He, however, dissented from the view of Lord Russell, that the parks should be left open to popular discretion, as they were not places for political discussion, but for general recreation. Lord CAIRNS approved the conduct of the Government, and though they were justified in not having introduced a bill upon the subject of the parks while there was a possibility of the question being tried in the courts of law. Lord DUDLEY hoped that the law would now be defined, and that such disputes might never again arise. Lord GRANVILLE reproached the course of the Government as having been deficient in firmness in maintaining the right of the Crown, and not conciliatory towards the masses of the people. The notice warning persons not to attend the meeting, and the summoning of special constables, together with the mysterious proceedings of the Government, had caused much unnecessary alarm in the public mind.

After some remarks from Lords Cardigan and Romilly and the Duke of Rutland, the discussion terminated by the withdrawal of the motion.

The sitting was closed at ten minutes past eight o'clock.

On Friday, Lord DERBY, in reply to questions from Lord Clanricarde, declined to lay before the House reports of the trials of the Fenian prisoners in Ireland, observing that Parliament was not a court of appeal from the ordinary tribunals. He also declined, on the ground of public inconvenience, to furnish other information asked for in respect to the ramifications and encouragement of the Fenian conspiracy in foreign countries.

The sitting was closed at a quarter to six o'clock.

On Monday, Lord DERBY, in announcing the settlement of the Luxemburg question, said that the neutralisation of the Grand Duchy would be under a collective guarantee of all the Powers. The territory is to remain a portion of the territories of the King of Holland, but the fortress is to be dismantled.

INCREASE OF THE EPISCOPACY.

The House then went into committee on the Increase of Episcopacy Bill, and Lord STANLEY of ALDERLEY moved an amendment requiring that any new scheme for the creation of a new see, when drawn up by the Ecclesiastical Commissioners, shall be embodied in a bill and receive the sanction of Parliament, and not be merely authorised by an order in Council; but the amendment was negatived by 72 to 14. Another amendment was, however, agreed to, requiring that the order in Council shall be laid before Parliament for six weeks before coming into force, and a clause was added that the income of any new bishop shall not be less than the endowment of any existing bishopric.

Further progress with the bill was then postponed, and the House adjourned at eight o'clock.

HOUSE OF COMMONS.

The greater part of Wednesday's sitting was taken up by a discussion of the Scotch Law of Hypothec. The Government bill, which came down from the Lords, and simply amends and mitigates the law in important points, was, after a long debate, read a second time by 225 to 96 votes.

CHURCH-RATES.

The House went into committee on the Church-rates Abolition Bill, Mr. HARDCASTLE proposing to take the discussion on Mr. Waldegrave-Leslie's compromise on the next stage, as he was necessarily absent from ill-health; but objection was taken to this course, and on a division a motion to report progress was carried by 242 to 102. The further consideration of the bill has been set down for Wednesday, June 12th.

The Mixed Marriages (Ireland) Bill was read a second time.

TESTS ABOLITION (OXFORD AND CAMBRIDGE) BILL.

On the order of the day that this bill be considered as amended, Mr. COLERIDGE said it had been arranged that the present stage should be taken without opposition, and that there should be a full discussion on the third reading. Sir M. E. HICKS-BEACH hoped that the third reading would be fixed for some day on which the bill was likely to come on. Mr. COLERIDGE said that, as far as depended upon him, the fullest opportunity should be given for discussion. The next stage of the bill was then fixed for Wednesday, the 22nd of May.

The Customs and Inland Revenue Bill was read a third time and passed.

Mr. TITE obtained leave to bring in a bill to provide for the use of subways constructed by the Metropolitan Board of Works in the metropolis.

The House adjourned at twenty minutes to six o'clock.

THE LUXEMBURG QUESTION.

On Thursday, Lord STANLEY, amid great cheering, announced, in answering a question from Mr. Labouchere, that at the second meeting of the Conference yesterday morning a substantial arrangement had been come to, and that the hopes he had expressed some days ago for the preservation of peace were now practically realised. In regard to the guarantee he reminded the House that at present we were guaranties of the Grand Duchy of Luxemburg to Holland, and all that had been done in the Conference was to adapt our engagement to the altered circumstances of the Duchy, and practically to limit and narrow our responsibility.

THE REFORM BILL.

The House then went into Committee on the Reform Bill—Clause 3—on Mr. Disraeli's amendment that the new voters shall be rated as ordinary occupiers, which was opposed by

Mr. HIBBERT, who admitting that Mr. Disraeli's latest amendment was a great improvement, argued that, though it seemed to remove the fine to the shoulders of the landlord, it in reality would come back to the compounding householder. The Small Tenements Act he was willing to sweep away altogether, and he agreed that a compounder ought to claim to be rated before he was allowed to vote, but he preferred the process of Sir W. Clay's Act to that of the bill, which was full of annoyance to the tenant.

Mr. BRETT elaborately opposed Mr. HIBBERT's amendment, contending that it would do away altogether with the test of fitness on which the bill rested—the provision for the payment of rates out of a man's own means.

Mr. Gladstone and Mr. Mill rose together, and there were loud cries for the former; the Speaker, however, decided for the latter, and

Mr. MILL described what would, in his view, be the effect of the passing of the bill in its present shape.

No sooner will it have passed than the scramble will begin for the 465,000 compound householders. It is safe to say that whichever party can put the greatest number of these people on the register, and can keep them there, will have a tolerably secure tenure of power for some time to come. There will have to be, and there will be, a perpetual organised canvass of the 465,000. Organisations will be formed for hunting up the small householders who are not rated, and inducing them to come on the rate-book; and that other class of persons whom I have mentioned, the owners of small tenements, they must be canvassed, too, that they may give their tenants leave to register. Every motive that can be brought to bear on either class will be plied to the utmost; perpetual stimulation will be applied to

the political feelings of those who have any, and to the personal interests of all. Both sides in politics will be prompted to this conduct by the strongest possible motive—by that which makes so many men, not wholly dishonourable or without a conscience, connive at bribery—the conviction that the other party will practise it, and that unless they do the same their side, which is the right, will be at an unfair disadvantage. Now, by dint of money bring everybody on the register who is dependent on them, or who they think for any reason is likely to vote with the Conservatives, what is it expected that the Radicals will do? Their natural weapon is political agitation, and in mere self-defence they will be compelled to be greater agitators than ever, more vehement in their appeals to Radical feeling, more strenuous in counterworking the voter's personal interest by exalting to the highest pitch every political passion incidental to his position in life. This is what will happen if we make the chimerical assumption that there will be no active bribery; but who can believe there will be any stopping short of that under a bill that makes the conviction for bribery of any really responsible person next to impossible? I just now called what would take place a scramble for the compound householders; I might have called it an auction. Except under the impulse of strong political excitement, we may expect that the small householders who will get on the register will generally get there at some other person's expense. Once paid for his vote, the integrity of the elector is gone; and many a one will go further, and take payment in a grosser and more shameless form. This is the futurity which the Government Reform Bill provides for us. There was but one thing wanting to complete the picture, and that one thing has been vouchsafed to us—it is, that the Minister who is in this way sowing bribery broadcast with one hand should hold a bill for the better prevention of bribery in the other. That bribery bill completes the irony of the situation. As regards the new electors, the Chancellor of the Exchequer, ever constant to his idea of an ostensibly large and wide democracy, led and guided by the landed interest, has framed his measure very skillfully to effect the greatest apparent, and the smallest real, enfranchisement of independent voters, and the greatest, both apparent and real, enfranchisement of the bribeable and the dependent. I am afraid that this bill, so far as it relates to compound householders, will make ten electors with other people's money, for other people's purposes, for every one who will make himself an elector by the exercise of the social virtues, and will greatly increase, instead of diminishing, the influence of money in returning members to Parliament. I believe that in consequence, instead of attaining the end to which so many hon. members are willing to sacrifice everything, that of putting the question to sleep, and giving a long truce to agitation, this bill, if it passes with its present provisions, will achieve the unrivalled feat of making a redoubtable of agitation both inevitable and indispensable.

General PEEL made light of the futile security of personal payment, anticipating that it would be swept away the moment it was discovered there was any restrictive force in it.

Mr. GLADSTONE condemned Mr. Disraeli's amendment as the introduction of a new restriction which had never existed since Sir W. Clay's Act was passed, and as savouring of class legislation. Admitting that the compounding tenant paid pretty nearly the full rate already, he showed that this assumption destroyed the principle of personal ratepaying, and asked why so great a difference should be made between two classes of men, who it was acknowledged bore the same burden—the one paying to the collector, the other to the landlord. If the compounding system was to be broken up, it ought to be done in a straightforward manner, without any reference to the Parliamentary franchise, and, after dilating at large upon the social and economical conveniences of the Small Tenements Act, he argued that the fine which it was sought to impose on the landlord would speedily be transferred from him to the tenant, and predicted that the operation of the Act would be to convert the landlord either into an enemy of popular enfranchisement or a corrupt trafficker in faggot votes.

A large portion of the bill goes straight to the promotion of corruption. The landlord would always be the enemy of enfranchisement. Oh, no! many of them will be rather too good friends to it. The owner of 100 cottages can, if he pleases, without any trouble to the occupiers, pay their rates and make them his sure and subservient voters. The labour imposed upon the householder is no test of public virtue. Few, indeed, will go through it; but by the score, by the hundred, and perhaps by the thousand, owners on a large scale will avail themselves of these means of influencing opinion, perform the process wholesale, take out wholesale the money-order office claims, send round the steward or the bailiff to get the signatures, transact the whole business, and convert men into ratepaying householders without their having any trouble in the matter. Thus, in the name of reform, you will revive the rotten boroughs of ancient times, and in such a form that when the mischief is once effected it will be hopeless to think of applying a remedy.

The right hon. gentleman concluded by saying:—

My belief is that you may do anything with the people of England if you will treat them honourably and above board. But fraud ("Oh, oh!"), dissimulation, circuitous methods—legislative fraud, I mean, of course. Call it what you like, I am afraid you will find plenty of people to use that and stronger words. I did not use the word in any personal sense. I give those gentlemen who made those proposals precisely the same credit as those on this side of the House claim with respect to motives, intentions, and other rules of personal action. Well, I withdraw the word altogether. (Hear, hear.) I will speak not of fraud, but of an adjustment of provisions in an Act of Parliament which will produce in the public mind, as these provisions are now widely producing, the impression and conviction that Parliament is paltering in a double sense with the people of England, and is professing to give that which it means in substance, as to the far greater part of it, to withhold; and I say that such a course as this, instead of leading to the settlement of the question of reform, will be a blow to

the honour and the credit of the legislature, and a serious injury to the institutions of the country. (Cheers.)

Lord J. MANNERS pointed out various inconsistencies in Mr. Gladstone's speech, insisting that the tendency of the plan of the Government was to redress all inequalities in the electoral system, and predicting significantly that his real design of overthrowing the bill, and throwing the question into its old unsettled state, would not be ratified by the country.

The amendment was supported by Mr. Marsh, Mr. Greene, Mr. Kendall, and Mr. Goldney; and opposed by Mr. Fawcett and Mr. Whitbread.

Mr. J. B. SMITH, speaking from the Opposition benches, argued strongly against the compounding system, which he designated as a robbery of the parish, extolled the personal payment of rates as the best preventive of pauperism, and, deriding the argument that landlords would raise their rents, declared that he would take no part in a factious opposition to what he believed, next to the total abolition of compounding, to be the best means of solving this difficulty.

Mr. LOWE, after enlarging on the capricious basis in which the bill as it now stood placed the borough franchise, depending on the will of local authorities, or on the disposition of the owners of blocks of small houses, traced the history of the bill to show that its authors, intending first of all to give a democratic extension of the franchise, accompanied by such safeguards as the dual vote and the two years' residence, which they had been compelled to abandon, had never contemplated the part the compound householder would play in this question. If the discharge of public burdens was a title to the franchise, the compounder, who it was acknowledged paid the full rates, ought to be included; for whether he paid it personally or by the hand of his landlord was a merely adventitious circumstance. The practical result of the bill would be that the landlord would be fined, and would therefore have an interest in limiting the extension of enfranchisement, and a franchise which depended on so many contingencies would not satisfy the classes interested. Personally, if the franchise was to be extended, he preferred some scheme like that suggested by Mr. P. Scrope.

Mr. BRIGHT's argument against the amendment was based chiefly on the unequal and unjust treatment of the 170 boroughs where compounding prevailed compared with the other twenty-nine boroughs, and, as far as the intentions of the Government could be ascertained, with the whole of Scotland and Ireland, where household suffrage would practically be established. He supported Mr. HIBBERT's amendment as the best mode of remedying these inequalities. Referring to Sir William Clay's Act, and other Acts passed within the last twenty years, he asserted that Parliament had always held compounders to be as good men as direct payers of rates, and illustrated a strong denunciation of the unfair operation of the bill by the familiar comparison of its effect in Sheffield and Birmingham, in which last town, he repeated, it excluded 36,000 persons. The proposal to repeal the third clause of Sir W. Clay's Act he warmly condemned, characterising it as audacious, and insisting that the great majority of the 10% compounders who were on the register got there by the medium of this clause, and if there were not more admitted it was owing to the neglect of the overseers. The bill, he asserted, would not stay agitation. He concluded by saying:—

If this bill had been brought in equal and just, you would, I believe, have supported it with that equanimity which distinguishes your action now, and you would have had the consolation of knowing, when it became an Act of Parliament, that you would have heard no more of it perhaps for ever. Sir, there is a longing throughout the nation for the passing of a good and a real bill. (Hear, hear.) There has not been throughout this session one single petition presented in favour of this bill, not one single meeting has been held at which its provisions have been approved. I think you are mistaken in legislating in that manner. I have authority for speaking in the name of a large number of the people out of doors who ask for reform. ("Oh, and 'Hear.'") If I have not, no man has—(cheers and counter cheers)—and I say I lament with a grief which I cannot well express—not that you are not making a democratic, but that you are not making a just and equal measure. I am probably not so democratic in action as your leader. (Laughter.) I say I am not complaining that you are not sufficiently democratic, but that you are not acting in a spirit of equality and fairness. (Hear, hear.) And though many things I now say to you may be as utterly useless as things I have said to you often in the past, yet I venture at this last hour to appeal to the honourable and just feeling of the House, that in dealing with millions of people on a subject which deeply touches their hearts, they should deal with them in a manner that a great people will feel to be equal and just to them. (Loud cheers.)

Mr. ROEBUCK characterised Mr. Bright's parallel between Sheffield and Birmingham as a piece of stump oratory. The whole thing was a farce. (Loud cheers.) He denied that there was great excitement out of doors. (Ministerial cheers.) The country was tired of the matter.

"We are sick of it," say the shopkeepers of London, "we are tired of these discussions, and these fantastic objections are made for purposes which we all understand, under the poor pretence of serving the country, and not themselves." (Cheers.) I am ashamed to occupy the attention of the committee. The thing is so palpable, so clear, that nothing but the verbose declamation of the right hon. gentleman the member for South Lancashire—(cries of "Oh, oh!")—is opposed to it. (Cheers.) The right hon. gentleman twitted me with some change of opinion in Sheffield about myself. I must say I am rather surprised at this coming from such a quarter. (A laugh.) He recollects what took

place at Oxford. When the hon. member for Birmingham also twitted me with the state of the constituency in Sheffield, I should have thought he would have remembered Manchester. (Hear, hear.) I would ask both the right hon. gentleman the member for South Lancashire and the hon. member for Birmingham if they consider the constituencies which differed from them on those occasions were in the right? (Hear, hear.) If they do, I wish them joy of their having found fault with me for a difference with my constituency. (Hear, hear.)

After some observations from Mr. HARDY, answer to a remark from Mr. Bright,

Mr. HEADLAM announced his intention to vote with the Government, and justified it by a reference to former speeches, in which he had advocated a similar plan.

The CHANCELLOR of the EXCHEQUER said the discussion had confirmed the Government in their opinion that personal payment of rates was the safest basis on which to place the franchise, and he denied explicitly Mr. Lowe's suggestion that they had originally contemplated placing it on the mere bearing of public burdens. That was an important item, but the chief consideration was the performance of public duties, and compound householders they believed not to be in a position satisfactorily to discharge those duties. The plan of the Government, he urged, offered a facile means of enabling the compounder to acquire a vote, and to fulfil the duties of citizenship; and after ridiculing the arguments of Mr. Mill and Mr. Gladstone, founded on the facility the bill would give for corrupt dealings, he pointed out that it would give the compounder, at all events, a privilege he had never possessed—that of deducting the rate he really paid from his rent. In opposition to Mr. Bright's eulogy of Sir William Clay's Act, he quoted Lord Russell's decisive condemnation of the third clause, and animadverted strongly on Mr. Gladstone's charges of fraud in the conception and conduct of the bill. It was said they were withdrawn, but he preferred the original invective to the explanation—the denunciation of Torquemada to the interpretation of Loyola. He preferred to meet a charge of fraud and dissimulation rather than be told that they had been guilty of conduct unworthy, in his opinion, of all public men. (Loud cheers.) Passing from the amendment, Mr. Disraeli touched next on the political situation, and addressed a grave and weighty warning to the House of the critical consequences which would follow a defeat of the Ministry. Mr. Gladstone had failed last year with his own bill, and again this year with his alternative scheme, and the impending division would decide whether this Government was to fail also, and in that case the question must be placed before the country without any plan or policy to guide it. The Government had yielded wherever they could consistently with the main and fundamental principle of the bill, and even at this last hour he cherished the hope that with the co-operation of the House the business would be brought to a happy termination.

The committee divided upon the amendment proposed by the Chancellor of the Exchequer, to insert in line 8, after "rated," the words "as an ordinary occupier." Hon. members showed more than their usual alacrity in entering the House upon the names being taken. The numbers were:

For the amendment	322
Against	256—66

The numbers were received with loud cheering on the Ministerial side of the House.

The CHAIRMAN then, on the motion of Mr. DISRAELI, reported progress, and the House resumed. The Metropolitan Gas Bill was referred to a Select Committee of five members.

Some other orders were forwarded a stage, and

The House adjourned at ten minutes to two o'clock.

On Friday, Sir J. PAKINGTON gave notice that on Monday he would bring in three bills to carry out the Army Reserve scheme. In consequence of the unexpected postponement of the Army Estimates, members interested in the other business were not in their places, and the sitting came to a sudden termination at twenty minutes past five o'clock.

GOVERNMENT OF THE METROPOLIS.

On Monday, Mr. J. S. MILL gave notice of his intention, on the 21st instant, to move for leave to bring in a bill to establish municipalities in the various districts of the metropolis; also to establish a federal municipality for the whole of the metropolis.

VENEZUELA.

Lord STANLEY, in reply to a question from Mr. Goschen, stated that for a long time a correspondence had been carried on with the authorities of the Venezuelan Republic respecting their breach of the engagements entered into with subjects of this country; that that correspondence was eminently unsatisfactory; but whether any steps should be taken to enforce the fulfilment of these engagements was a question of extreme gravity, and such steps should only be taken as a last resource.

MR. WALPOLE.

The CHANCELLOR of the EXCHEQUER informed the House that Mr. Walpole had been induced by ill health and the pressure of business in his department to resign his office. His services, however, would not be lost to the country. He would be a responsible adviser of the Crown without office. When the arrangements were completed, his successor would state the course proposed to be adopted with respect to the Royal Parks Bill.

SCOTCH REFORM BILL.

The CHANCELLOR of the EXCHEQUER introduced the Scotch Reform Bill, which he explained followed the model of the English bill, with some slight technical discrepancies. The burgh franchise was founded on the performance of public duties, involved in the personal payment of rates—a principle on the value or advantages of which Mr. Disraeli dilated at some length, assuming that, after the division of Thursday, it had been finally accepted by the House; and expressed a hope that rapid progress, undisturbed by any indirect attempts to reverse the decision of the House, would now be made with the English bill, notwithstanding the violent and menacing addresses of Saturday last.

He said they do not assist the Government or the House of Commons—because this is a question which interests the House of Commons quite as much as the Government—they do not assist us in bringing this affair to a happy solution. I regret very much that all the old stagers and antique machinery of agitation should have been brought out, dusted, and rebranded, and sent up by parliamentary train to London—(laughter)—and that we are to be threatened with an agitation of a most indefinite character, and most incoherent, because at this moment I am totally at a loss to know whether the country is to be agitated in favour of manhood suffrage or a 5s. rating franchise. (Laughter and cheers.) It is not satisfactory, and it is a very great impediment in attempting to introduce the Scotch bill to the calm consideration of the House this evening. I should have been very glad, and after the vote of Thursday night I might have considered that upon this question a definite opinion had been arrived at on the subject of the burgh franchise—I should have been very glad if those spouters of stale sedition—(Oh, oh!)—had not taken the course they have done. It may be their function to appear at noisy meetings, but I regret very much they should have come forward as obsolete incendiaries of that character to pay their homage to one who, wherever he may sit, must always be the pride and ornament of this House.

Who would not smile if such a man there be,
Who would not sigh if Actions were he.

Sir, I do trust that, notwithstanding these menaces, we shall be able to continue our labours with calmness and with a common endeavour to produce as good a bill as the contending principles of different parties in this free country will permit. Nothing surprises me more with regard to these ebullitions which have occurred than the extreme intolerance of their character. Everybody who does not agree with somebody is looked upon as a fool—(laughter)—or as really being influenced by a total want of principle in the conduct of public affairs. I cannot bring myself to believe that this is the temper of this House or of the country. I do not believe that they will sanction such proceedings. I believe they utterly disapprove of them, and I appeal with confidence to the House to assist her Majesty's Government in the further transaction of this great business, and to give a calm and candid audience and assistance in any efforts they may make to improve and pass this bill for the representation of the people.

Reverting to the provisions of the bill, Mr. Disraeli went on to explain that in burghs the franchise would be based on the personal payment of rates (and there were no compounders in Scotland), and the occupation franchise in counties would be reduced to the same extent as in England. It was intended to increase the number of Scotch members from 53 to 60, and of the seven new members two would be given to the Universities (a proposal which was received with loud cheers from both sides), Edinburgh and St. Andrew's returning one member, and Glasgow and Aberdeen a second. Three members would be given to the counties by dividing Ayrshire, Lanarkshire, and Aberdeenshire, and two would be given to boroughs in this way:—Glasgow would be divided, North Glasgow returning two members, and South Glasgow one, and the Falkirk and Kilmarnock groups would be dissolved, and three groups would be formed out of their constituent parts (the third group being called the Hamilton group) with the addition of several important and rising towns. New towns also would be added to the Ayr, Haddington, and Selkirk groups, though with no increase of members, and the general result of the redistribution scheme would be that every town of 6,000 population would share in the burgh representation.

Mr. MONCRIEFF maintained that the circumstances of rating were so different in Scotland and England that the application of this principle of personal rating would produce different and opposite results in the two countries, and he explained how by the operation of the law in Scotland it was unusual to collect rates from the tenants under the 4s. line. Dwelling on the great increase the bill would effect in the burgh constituencies, and the consequent inconsistency of its proposal by men who last year so loudly deprecated the reign of numbers, he illustrated his argument by reference to the case of Edinburgh, where 8,800 new electors would be created as compared with 2,770 which would have been created by Mr. Gladstone's bill of last year, for which he expressed his preference; and he suggested that some provision for residence should be added both to the burgh and county franchise.

In the discussion which followed, a general approval was expressed of the burgh franchise, and of the concession of two members to the Universities, by Mr. Baxter, Mr. G. Duff, Mr. Laing, Mr. M'Laren, Mr. Kinnaird, and Mr. B. Cochran. Mr. Bouverie, Sir T. Colebrooke, and Mr. Crum-Ewing joined in deprecating the proposal to extract the urban element from the counties. Mr. M'LAREN and Mr. LAING demanded a larger addition to the burgh members; Sir J. OGILVY supported the claims of Dundee to a second member; Mr. DUNLOP argued that the bill would facilitate the admission of the lowest and least worthy of the poorer classes, and Sir J. FERGUSON defended the bill generally.

Mr. GLADSTONE, after remarking that the redistribution scheme would require strict consideration, pointed out that Mr. Disraeli had not stated whence he meant to get his seven new members, and as such an important proposal as to increase the numbers of the House could not have been made without some justification and explanation, the inference was that they were to come from Ireland. While acknowledging that the bill offered a large and liberal extension of the franchise, he showed that under the present law of rating, landlords being usually charged with the rates of all houses under 4s., they would be tempted to pay the rates in their tenants' names for the purpose of obtaining political influence, and that it would depend on parochial boards how low the franchise should be carried. He protested strongly against Mr. Disraeli's denunciation of last Saturday's addresses, and to his complaint of the difficulties thrown in his way, he retorted that this Scotch bill, which contained no odious line of distinction between different classes of the people, would be the greatest difficulty in the way of the English bill.

The CHANCELLOR of the EXCHEQUER repeated that the principle of the two bills was identical—the principle of personal payment, which had been accepted by the House, and rather than deviate from which the Government would give up the bill. He replied to various objections, explaining that the bill would about double the burgh constituencies; and, in answer to the "elimination" argument, he pointed out that the bill only took out of the counties eleven small towns with a population of 75,000. The new members would be additions to the total numbers of the House; and he defended the proposal on practical and constitutional grounds.

Leave was then given to introduce the bill.

THE ENGLISH REFORM BILL.

The House then went into committee on the English Reform Bill, commencing at Clause 3.

An amendment, moved by Mr. Denman, to obviate a danger which he apprehended—that a landlord who pays under a contract the rates of a personally rated tenant may be liable to the penalties of 3s. directed against corrupt payment—was objected to by Mr. HARDY, who pointed out that the bill did not require personal payment, but simply personal liability. Ultimately the clause was amended so as to qualify the payment as a *bond fide* payment.

On Mr. Disraeli's amendment that the compounder claiming to be rated shall pay an equal amount with the ordinary occupier, Mr. AYRTON endeavoured, in a somewhat lengthy speech, to lead back the discussion to the connection of rating with the franchise, the payment of full rates, and other controversial topics which have been debated since the bill went into committee; but the ATTORNEY-GENERAL pointed out that these points had already been decided, and that this amendment was consequential on the division of the other night. The amendment was carried without a division.

An amendment suggested by Mr. Denman, that the rate required to be paid shall be demanded by the overseer in some manner hereafter to be defined, was accepted by the Government.

Mr. McCullagh Torrens then brought up his amended "lodger" franchise in these terms:—

Who, being of full age and not subject to any legal incapacity, as a lodger, has occupied separately and as sole tenant for the twelve months preceding the last day of July in any year lodgings being part of a dwelling-house, which lodgings would let unfurnished for 10s. a-year, and has resided in such lodgings during the six months immediately preceding the last day of July, and has claimed to be registered as a voter at the next ensuing registration of voters.

Mr. GOLDNEY, who had a counter proposition on the paper, fixing the line at 15s., narrated to the House the results of inquiries he had made in various parts of London, with the object of showing that 10s. a-year, or 3s. 10d. a-week, would admit a migratory poor class, which would swamp the real artisan, and expressed a decided preference for Mr. Gladstone's lodger franchise, a "10s. annual value." Mr. GOSCHEN pointed out that Mr. Goldney had not taken into consideration the residence required, nor the value of the furniture, and insisted that a 15s. line would not admit an adequate number of the working classes in the metropolis. Sir R. KNIGHTLEY inveighed against the Government for departing from their vaunted principle of personal payment, by accepting a lodger franchise, and Mr. SCHREIBER condemned the lodger *in toto*. After some arguments from Mr. T. HUGHES and Mr. LOCKE in support of the amendment, Mr. BRIGHT suggested as a compromise the "10s. clear yearly value" of last year's bill—already mentioned by Mr. Goldney—to which both Mr. TORRENS and Mr. GOLDNEY assented; and the CHANCELLOR of the EXCHEQUER interposed no objection on the part of the Government.

A difference of opinion arose on the question of the length of residence, which Mr. GOLDNEY wished to put at twelve months and Mr. TORRENS at six. After some discussion the twelve months was carried on a division by 208 to 145, and the lodger franchise was finally carried with the limit of 10s. clear yearly value and twelve months' residence in the same lodgings.

The next amendment was Mr. WATKIN'S—that no tenement shall be considered a dwelling-house for the purposes of this Act which contains less than two rooms—to which Mr. PEASE added a rider, that the two rooms together shall contain not less than 1,600 cubic feet of air. This was met by a motion to report progress, and though it was defeated by 235 to 48, the indisposition to go on was so strongly manifested that Mr. DISRAELI ultimately yielded, and the Chairman was ordered to report progress.

The Labouring Classes Dwellings Act Amendment

Bill was read a second time, and several other orders were forwarded a stage.

Sir J. PAKINGTON brought in his three bills for providing an Army Reserve and promoting enlistment.

The House adjourned at twenty minutes to two o'clock.

THE NATIONAL REFORM UNION AND MR. GLADSTONE.

A conference of Reformers in reference to a proposal of the National Reform Union to hold a new series of meetings took place on Friday. Mr. Samuel Morley presided, and several members of Parliament were present. The tone of the meeting was strongly against the Government bill.

On Saturday a large deputation of the Union waited on Mr. Gladstone, at his residence. The deputies assembled early in the day at the Westminster Palace Hotel, when, in the absence of Mr. Wilson, president of the Union, Mr. R. Kell, of Bradford, took the chair, and invited a discussion as to the representations which should be made to Mr. Gladstone. Mr. WARBURTON, one of the deputation from Manchester, described the recent vote of the House of Commons on the Government Reform Bill as an "infamous proceeding," whereupon Mr. Neate, M.P., who was present, protested against the use of such an expression, and immediately left the room. Later, Mr. G. Wilson made his appearance, and the deputation, consisting of about 200 persons, shortly afterwards proceeded to Mr. Gladstone's house. Mr. Gladstone, on presenting himself to the meeting, was very warmly greeted, and as soon as he had taken up his position at one end of the room, Mr. G. WILSON stepped forward, and, after some introductory remarks, presented an address. After expressing "unbounded confidence" in the right honourable gentleman "as the leader of our party in the House," it proceeded:—"At a time when some of the less conspicuous members of the Liberal party have failed in their Parliamentary allegiance, when men, some from error of judgment, some from weakness, some from the conceit that comes from ignorance, and some, perhaps, for worse reasons, have deserted you, the people are with you, and pray you to disregard the fractional disloyalty within the House, and to turn your eyes in hope and faith to the great masses of the people, expectant, patient, but resolute in support of you outside of it."

Addresses from Loughborough, Preston, Milnrow, Blackburn, Leamington, Stockport, Cleckheaton, Rochdale, Glossop, &c., were also presented to the right hon. gentleman. There was a succession of speeches from members of the deputation. Mr. HUTCHISON, of Halifax, said that it was not for them to add to the embarrassment of the right hon. gentleman even by suggesting the line he should adopt. From Bradford Mr. KELL testified to the unbounded expression of confidence in Mr. Gladstone shown at many meetings in the West Riding, but would not presume to offer any advice. Mr. TORR, of Manchester, could assert that, on the part of those he represented, whatever course was resolved on by the late Chancellor of the Exchequer, provided it was in the direction of substantial Reform, they would loyally and manfully support him. Mr. MASON JONES, the last speaker before Mr. Gladstone replied, asked the very pertinent question, "What is now to be done?"

Mr. GLADSTONE, who was again loudly cheered, then addressed the deputation, commencing in terms of cordial acknowledgment of the confidence in him expressed by the deputation, and brought by every post. Alluding then to the appeal, "What is to be done?" he said:

I am now to speak of what is termed "the Liberal party in the House of Commons"; for, gentlemen there is a Liberal party. (A laugh.) If you will allow me, I will illustrate my idea of that party by an anecdote. In a Welsh county, where hunting is not very much in vogue, and where, consequently, the people are not familiar with the objects which hunting presents, it so happened that the hounds once went a little beyond their usual circle, and a gentleman who was engaged in the sport somehow or other lost the chase altogether. He met a countryman and inquired of him, "Have you seen the fox?" The countryman said, "Oh, yes, I see him; he was but a very little 'un, and he runned up the tree"; the fact being that this fox was a squirrel. (Laughter.) There is, gentlemen, a Liberal party, but it is but "a very little 'un." (A laugh.) I hope, however, that it will not run up a tree—(a laugh)—but will remain on the ground, and will persist in the contest in which it is engaged, whether it consists of few or of many, whether those who have differed, come back, or whether others differ also, without any regard except to the reasonable and just claims of the people of his country, and the true principles of the Constitution, which we are all anxious to support. (Cheers.)

He proceeded to dwell, in much detail, on the adverse division of April 12, and on the subsequent course of events, reiterating the views already expressed in the House on the compound household question and other points. Speaking of household suffrage, he said that there are not one in twenty, perhaps not one in fifty members of the House, honestly in favour of it. He announced with much earnestness that he had no intention of sitting idly by, and abandoning the principles he had sought for, because in the present session it might be impossible to carry them. To base the representation on the plan as already sanctioned by the House of Commons is deceptive as a lasting measure. He thus closed a lengthy speech.

My position is this. As I said, my proposal of the 8th line is gone. (Cheers.) I do not see the circum-

stances under which I am likely to revive it. I must reserve to myself perfect liberty to do that which in my conscience I believe, taking the best advice and counsel I can get, to be for the good of the country. I am thankful to say there is excellent advice to be had.

We have had, and shall have, ample opportunities for counsel, and I ask to reserve to myself the liberty of adopting any principle which may appear to me best adapted to carry out the great object which we have in view, of having a sensible, liberal, but above all things an equal, just, and impartial measure of Reform. (Cheers.) The immediate object, however, is the mode of dealing with these inequalities which are about to be introduced into the law, with the effect of setting the landlord against tenant, and tenant against landlord, deterring the industrious and peace-loving man from obtaining the franchise, and allowing, on the other hand, the weak-minded and subservient man to become the tool of his landlord in the exercise of his political rights. To these enactments, while they continue to be on the floor of the House of Commons, I shall continue to offer an unqualified and unhesitating opposition. (Cheers.) If they become law, they will, as I have said, have, of course, all the authority of law; but they will be those portions of the law of the land which I shall continue to regard as those to which every good citizen should offer a strenuous opposition, and which he should use every legitimate power which he possesses for the purpose of bringing them to a speedy end. (Loud cheers.)

Mr. BRIGHT, M.P., who was very loudly called for, spoke briefly, urging that meetings should be held everywhere, and petitions poured in against the Reform Bill unceasingly, and honestly and honourably worked for the next month, so that they might help to settle this question on the basis of household suffrage [Mr. KELL: "The people won't sign."] Mr. Bright did not believe it. In a single fortnight last year more than a thousand petitions, with 500,000 or 600,000 signatures, had been sent up.

Therefore, looking at what was done last session, looking at the reasonableness of the thing, and looking at this fact, that if men are not to go into the streets to fight for the freedom they ask for, they must come to the constituted legal authority, the old and ancient constituted authority of the country—the Parliament of England—(Hear, hear)—it is by public meetings and by petitions they must approach that Parliament, and at least, if they fail, lay the failure at the door of the people themselves. (Cheers.) In all past times, in all the struggles hitherto conducted by the people of this country, those methods have been eventually successful; and if they are taken now with the zeal and unanimity which characterises this meeting, and which I believe characterises the feelings of the people of the country who are at all in favour of Reform—and they are certainly nine out of ten of the whole population—I venture to think that even before this session closes we may have the satisfaction of seeing enacted upon the statute-book for all coming time a measure so good, so wide, so satisfying the longing of the nation, that all of us who have taken any part whatsoever in promoting it shall for the rest of our lives feel that we have helped to do a good work for our own time, and for those who, in this country, are to come after us. (Loud cheers.)

The deputation then withdrew.

This evening, a public meeting, under the auspices of the National Reform Union, will be held in St. James's Hall. Mr. S. Morley will preside, and Mr. Bright will be one of the speakers.

Court, Official, and Personal News.

The infant child of the Prince and Princess of Wales was christened on Friday. The child was named Louise Victoria Alexandra Dagmar. The Princess of Wales witnessed the ceremony, and it is stated that her health continues to make most satisfactory progress. The Queen of Denmark is about to return home.

It is now generally known, says the *Brighton Herald*, that the Queen is not only an earnest reader of the sermons and other literary remains of the late Rev. F. W. Robertson, but that she has for some time past taken a deep interest in everything relating to him and his family. It will, therefore, be gratifying to the friends and admirers of the rev. gentleman to learn that her Majesty has been graciously pleased to accept his portrait, and, in accordance with her own expressed wish, at the hand of Mr. Robertson's son. The presentation, which was strictly private, took place on Saturday last, at Windsor Castle. The portrait presented was, we learn, a large coloured one, the only one of the rev. gentleman of that character in the possession of the family.

The Prince of Wales arrived in Paris on Saturday, and took up his quarters at the Embassy. In the evening he was present at a *soirée* given by Lady Cowley. The Duke of Edinburgh has also arrived at Paris. It is expected that the two princes would remain about ten days.

It is stated that Mr. Gathorne Hardy will succeed Mr. Walpole as Home Secretary, and the Earl of Devon will be appointed to the Presidency of the Poor-law Board in the place of Mr. Hardy.

It is stated that the Home Office will not proceed against Messrs. Beales, Bradlaugh, &c., for trespass in connection with the late meeting in Hyde Park.

Lord Brougham is expected home from his villa at Cannes in a week or two.

Mr. Goldwin Smith has broken up his establishment, and ceased to reside in Oxford. The beautiful residence on the Norham Manor estate, which Mr. Goldwin Smith built some years ago for his own use, was sold by auction last week, and purchased for Mr. Max Müller, the price being 1,900*l*.

Last week Mrs. Eyre, the wife of the late Governor of Jamaica, was presented with a magnificent bracelet in gold and brilliants by the ladies of the neighbourhood of Market Drayton, accompanied by an

illuminated roll of the names of those joining in the testimonial, and comprehending nearly every one of the families within visiting distance of Adderley Hall. The inscription in the locket attached to the bracelet is as follows:—"To Ada Eyre, a mark of affectionate sympathy from the ladies in the neighbourhood of Market Drayton, March 29, 1867." Both Mr. and Mrs. Eyre were total strangers to Shropshire when they took up their residence there last year.

According to the *Leeds Mercury* Mr. Lowe is about to give notice of a motion of no confidence in the Government. Probably last Thursday's division has induced him to abandon his intention.

Mr. Alderman and Sheriff Waterlow will preside at the annual meeting of the Alexandra Orphanage for Infants, which is to take place at the London Coffee House on Thursday, May 23, at twelve o'clock.

Viscount Enfield, M.P., will preside at the annual examination of the children of the Orphan Working School, Haverstock-hill, in the morning of the 20th June, and John Kemp-Welch, Esq., the treasurer, at the distribution of rewards to old scholars in the evening.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending May 11, 1,049, of which 289 were new cases.

THE QUAKER PRESENT TO THE QUEEN OF MADAGASCAR.—The members of the Society of Friends about to visit Madagascar are taking with them a present to the Queen, but, it is added, "with a laudable utilitarianism, instead of fostering the female taste for 'outward adorning, wearing of gold, and putting on of apparel,' they carry with them a present valuable to people and sovereign, and hitherto unknown in Madagascar, viz., a public clock for erection in the chief city, and in the most imposing situation."

ARBITRATION *versus* STRIKES.—During the past week the manufacturers of hosiery in the town and county of Leicester have resolved upon following the example of the hosiers of Nottinghamshire and Derbyshire, and have arranged with the working men for the establishment of a Board of Arbitration for that district. In the lace trade of Nottingham and Notts, which has suffered so frightfully, and which has been partially driven from the country by long-continued struggles between master and workmen, the operatives, attracted by the excellent working of the Hosiery Board, are contemplating the formation of a similar board for all the branches of their own trade. Mr. Mundella, the president of the Nottingham Chamber of Commerce, and the originator of the scheme of arbitration in Nottingham, has had protracted interviews with the Council of the Lacemakers' Society on the subject, and they have decided to invite their employers to form a board. Should this effort prove successful, the staple trades of three counties (Notts, Derby, and Leicester) will be free from the ruinous effects of strikes, the men at the same time preserving their unions intact.

THE FENIANS.—The Dublin Special Commission has been adjourned till this day, when some of the most important cases are expected to come on, among them those of Flood, Duffy, and Cody, against whom bills for high treason and treason-felony have been found. The following are the results of the Dublin trials, so far as they have proceeded:—Thomas Burke and Patrick Doran have been found guilty of high treason and sentenced to be executed on the 29th instant; John M'Cafferty, found guilty of high treason, the sentence suspended pending the decision of the Court of Criminal Appeal, to consider the legal points reserved in his case; James Gorman arraigned for high treason and acquitted; George Conolly, found guilty of treason-felony, sentence deferred; Thomas W. Clarke, tried for treason-felony, and acquitted; Edward M. McCaffrey, tried under the Whiteboy Act, sentenced to eighteen months' imprisonment, with hard labour; James Kane Cawlan, found guilty of the same offence, and sentenced to the same punishment; Edward Fitzgerald, Edward Mitchell, and Cornelius Mathews, each sentenced to twelve months' imprisonment with hard labour, under the same Act; John Watson, eighteen months with hard labour; John Mulcahy stands out for judgment; John Sheridan, three months with hard labour; Richard Patrick O'Neill and John Woodbourne, each twelve months with hard labour; William Nolan, acquitted; Daniel Craven has been sentenced to two years' imprisonment with hard labour; Andrew O'Rourke to three months' imprisonment for having arms in a proclaimed district; Edward Hanlon, convicted of the same offence, stands out for judgment. Thus of twenty prisoners tried for political offences, with every advantage and privilege allowed by the constitution, and defended by able and zealous counsel, seventeen have been convicted and only three acquitted. More than a hundred members of Parliament have signed a memorial to Lord Abercorn, praying for a remission of capital punishment in the case of the condemned Fenians. The memorialists include nearly all sections of the House, who though strongly and determinedly opposed to the Fenian movement, are, nevertheless, most desirous that none of the unfortunate men implicated should suffer the extreme penalty of the law for their folly and credulity. It is said that reports from the south of Ireland to the authorities, do not lead to the belief that the Fenian society has been as yet entirely crushed, or the efforts of its agents wholly extinguished in the districts lately disturbed. The constabulary are very vigilant.

Literature.

THE OXFORD REFORMERS OF 1498.*

The papers on the early Oxford Reformers, which appeared in the *Fortnightly* of last year, and lent an additional interest to that periodical, are here collected in a new and improved form, and completed in one handsome volume. They not only fill up a gap in the history of Oxford University, and in the period immediately preceding the Reformation in Germany and England, but are fraught with a special interest of their own, as supplying reliable information respecting the early history of three most remarkable men.

The fame of Erasmus became world-wide before he reached the meridian of his public life, and has scarcely been diminished down to the present day, notwithstanding the many great and even more illustrious names that have risen above the horizon, and established themselves "starlike in their fixed spheres" since his day. The reputation of More also is still cherished amongst scholars, not only in England, but all over Europe. His "Utopia" is described by Hallam as "the only work of genius" that England "can boast of" in the age in which he lived; and it would seem as if the personal charm of his private character, sealed by the tragic story of his death, had served to embalm his memory in the hearts of all cultivated Englishmen. The same cannot be said of Colet, the Dean of St. Paul's, the founder of St. Paul's School, and the predecessor of Latimer in his bold assaults upon the vices of his age; just because his spirit and genius were expended on that age, and never enshrined in any great literary work which the world would "not willingly let die." It is apparent, however—and specially so to the readers of this volume—that both More and Erasmus derived their first inspiration from Colet, at a critical period of their history, when all the impulses of early manhood were strong within them, and when the natural genius of each was in need of such direction as only a Colet could give. It is the object of Mr. Seebohm's volume, not only to show this, but also that these three were engaged together in what he terms a "fellow-work" as Oxford Reformers and the Reformers of their age.

He has certainly succeeded in relation to the first point, but by no means so clearly as he would have it in relation to the latter. They were undoubtedly contemporaries, were great friends, and held to a large extent the same opinions on many of the questions of the day; but it is not so evident that their services to the cause of truth were either so identical, or so far the result of concert, as to deserve the name that he has given to them. That Colet was a great soul is indisputable; and that his influence on two such master spirits as Erasmus and More was of the most beneficial and timely nature is equally clear; but there are abundant proofs in the volume itself that both the "scholar of Rotterdam" and "young Master More" were sufficiently independent even of Colet, notwithstanding the deep and affectionate veneration with which they regarded him, to form their own opinions and pursue their own plans of life, as such men generally do, without leading strings, and apart from all the world besides, if that were necessary.

In point of fact, the three friends did separate at an early period in their friendship, and our author states the fact before he has concluded his second chapter,—Colet for London, Erasmus for Paris, and More for Lincoln's Inn. This was in the spring of 1499. Henceforth their "fellow work" was little more than the contemporaneous work of three men whose friendship was abiding under diverse fortunes, and whose opinions were to some extent identical amidst diverse pursuits. Colet continued to preach and lecture at St. Paul's, abounding in works of charity, and exemplifying all the virtues of a faithful and tender pastor, down to the day of his death in 1519. Erasmus followed his scholarly bent by publishing one after another his various works, moral, theological, and Biblical, winning the admiration of the learned and provoking the wrath of the privileged; and this, not only before, but also long after his friend and master Colet had rested from his labours. More buried himself for a season amongst the law books of Lincoln's Inn and became eminent in his profession, yielded to the persuasions of Henry VIII. and became a great courtier and statesman, went "violently back to the extreme of maintaining the whole fabric of superstition," and ultimately died a martyr to his conscientious con-

convictions. The circumstance that these three men, of such different temperaments, professions, and fortunes, happened to come together at Oxford in 1498, to continue their friendship ever afterwards, and to sympathise with one another in many of their religious views, is scarcely a sufficient ground for giving them the designation adopted by Mr. Seebohm in the present work. If it is, there are many besides these three whose names and lives and works might be classified in a similar way.

At the same time, we have no great inclination to find fault with our author for this new species of literary eclecticism, since it has enabled him to bring together on the same stage, and in a deeply interesting period of their history, and of the history of opinion in this country and in Europe, three such choice and kindred spirits. What he has attempted to do he has accomplished with great care and fidelity, and in such a manner as to lend fresh interest to his subject. Although he takes pains to remind his readers that his object is not to give the biographies of the three worthies whose names he has placed on his title-page, yet he has succeeded in giving fragments of their biographies in a very attractive form, and none the less so in consequence of the triple combination. Not only are the details carefully selected, and contemporary documents—many of them rare and hitherto unknown to the general reader—faithfully rendered and edited; but in addition to this, the frequent transition from one biography to another relieves the general narrative, and spreads the interest of the book over a wider surface.

Probably to some persons this method may be distasteful. They prefer to have one subject, whether biographical or otherwise, at a time. Logical order and connection are to their minds everything; and when, as in the present case, that connection is broken here and there by references to a second and a third subject, their equanimity is disturbed. There is much to be said on behalf of such views. But after reading the volume before us, we cannot help confessing to the charm which arises from the method adopted, especially in that portion of the narrative which brings the three before us in quick succession at the earliest period of their life at Oxford. First, Colet appears upon the scene, fresh from Italy, full of ardour and energy, self-reliant and bold on behalf of newly-discovered truth, reckless of precedent, and too earnest to be over diffident. Though young, he has scholarship and theology and religion enough for half-a-dozen professors of the then old school; and commences a course of lectures on the New Testament Scriptures on common-sense principles, such as Oxford had never heard before, and the results of which in the course of a few years are to be seen in a complete revolution of all the ancient methods of pursuing and expounding truth. The age of the schoolmen wanes and at last dies out, while Colet has the honour of introducing the new exegesis and the new age of learning. Scarcely has Colet established his popularity among professors and heads of colleges and gownsmen, when More appears upon the scene, specially patronised by Cardinal Morton, whose prophetic eyes saw in the gentle youth the full promise of the "marvellous man" he became afterwards. And scarcely has the more than ordinary friendship which existed between Colet and More been cemented, when Erasmus, then an entire stranger to England, comes to Oxford with recommendations of no mean order from Paris, to acquaint himself with the Greek, and at the same time—although of this he had formed no previous anticipations—to come under the fascinating spell of Colet.

In this manner our author keeps up a continually-varied narrative, following the fortunes of the three until the master-spirit is taken from the scene where he had done and dared so much to one of eternal rest. We cannot say that with his death the interest of the book ceases, since it continues to the last page, and yet seems only to have begun even then, so pleasantly has the tale been told throughout.

But after all that we have advanced in commendation of this volume, we cannot altogether accept the conclusions of the author in relation to the work performed by Colet and his friends as contradistinguished from the Protestant Reformers of the immediately succeeding period. We are not far wrong, we think, in supposing that one of the main objects for which this volume has been written is to show this. As we have already demurred to the justness of the designation "fellow-work," as applied to the labours of the three, so we must take exception to the sentence passed upon Luther and his coadjutors in relation to the underlying spirit, principle, and purpose of their "fellow-work" in connection with the great Reformation. The subject is too wide for us to enter upon at length in such a brief notice as the present; neither

has Mr. Seebohm discussed it with sufficient fulness to do it justice. The following passages, however, will show the light in which he regards the two schools of Oxford and Augsburg, and the grounds of his preference for the former:—

"These considerations must raise also our estimate of the need and the value of the firm stand taken 350 years ago by the Oxford Reformers against this dogmatic power so long dominant in the realm of religious thought. It has been seen in every page of this history that they had taken their standpoint, so to speak, behind that of St. Augustine; behind even the schism between Eastern and Western Christendom; behind those patristic hypotheses which grew up into the scholastic theology; behind that notion of a Church authority by which these hypotheses obtained a fictitious verification; behind the theory of 'plenary inspiration,' without which the Scriptures could not have been converted, as they were, into a mass of raw material for the manufacture of any quantity of hypotheses—behind all these—the simple foundation of fact which underlaid them all."—P. 416.

So far from deeming this a true statement respecting the "stand" taken by the Oxford Reformers, we can point to many parts of the volume itself in proof of the contrary; more especially those in which Colet's opinions are expounded on the "Mosaic Days," on "Sacrifice," and the teaching of Paul in his Epistles to the Romans and Corinthians. Indeed all three were quite as much given to "hypotheses" as Luther or Calvin, albeit they were not Augustinian hypotheses. When Colet lectured on the Epistle to the Romans he no more took his standpoint "on fact" than Luther when he lectured on the Epistle to the Galatians. Indeed, we cannot conceive how it is possible for "fact" to become the "standpoint" of any body of religious teachers where a revelation, whether the result of "plenary inspiration" or not, is acknowledged as in any measure authoritative; since the question respecting religious truth must turn upon what that revelation teaches, and even fact itself is nothing except as it stands related to some religious views or doctrines suggested, or confirmed, or illustrated by it.

But our author proceeds:—

"The essential difference between the standpoints of the Protestant and Oxford Reformers Luther had been the first to perceive, and the correctness of this first impression of Luther's has been singularly confirmed by the history of the three-and-a-half centuries of Protestant ascendancy in Western Christendom. The Protestant movement, whilst accomplishing by one revolutionary blow many objects which the Oxford Reformers were striving to compass by constitutional means, has been so far antagonistic to their work in other directions as to throw it back—not to say to wipe it out of remembrance—so that in this nineteenth century those Christians who have desired, as they did, to rest their faith upon honest facts, and not upon dogmas—upon evidence, and not upon authority—instead of taking up the work where the Oxford Reformers left it, have had to begin it again at the beginning, as Colet did at Oxford in 1497. They have had, like the Oxford Reformers, to combat at the outset the theory of 'plenary inspiration,' and the tendency inherited along with it from St. Augustine, by both schoolmen and Protestant reformers, to build up a theology, as I have said, upon unverified hypotheses; and to narrow the boundaries of Christian fellowship by the imposition of dogmatic creeds so manufactured. They have had to meet the same arguments and the same blind opposition; to bear the same taunts of heresy and unsoundness from ascendant orthodox schools; to be pointed at by their fellow Christians as insidious enemies of the Christian faith, because they have striven to present it before the eyes of a scientific age as what they think it really is—no: a system of unverified hypotheses, but a faith in facts which it would be unscientific even in a disciple of the positive philosophy to pass by unexplored."—Pp. 417, 418.

While we deeply sympathise with Mr. Seebohm in the strong feeling expressed in this extract against "dogmatic creeds," a theology built upon "unverified hypotheses," and a narrowing of the Christian fellowship by demanding subscription to such and similar instruments; yet we feel also certain that he has entirely misconceived the essential element in that system of Protestantism, which, although revived by Luther and the Protestant Reformers, was of much earlier origin; which, to use his own term, was *behind*, or, to use a yet more correct term, was *before* Augustine; before the schism of the Eastern and Western Churches; before the scholastic theology and all patristic hypotheses; and before all theories of Scripture inspiration,—before all these, in the Gospel of Jesus, as first preached by the Saviour and afterwards by His Apostles. The theological systems of Luther, Calvin, and the Protestant Reformers generally, may have been crude and unphilosophical; the dogmatic creeds of the various Protestant communities may have had a benumbing and cramping influence on their fellowship, as we believe they had and still have; and the interposition of the civil authority and human law may have added to the injury inflicted on the truth by these things. But, after all, the awakening of the soul of Western Europe in the sixteenth century, and the social and political regeneration of the western nations, so far as it has been accomplished, were the result of the public preaching of that primitive Gospel of a free and unmerited salvation, which

* *The Oxford Reformers of 1498; being a History of the Fellow-work of John Colet, Erasmus, and Thomas More.* By FREDERIC SEEBOHM. London: Longmans, Green, and Co.

Luther first received as a "little child" for his own peace, and then promulgated as with the blast of a trumpet, and in tones so loud that all the world could hear.

The Oxford Reformers performed a good work in their day, and we are very grateful to Mr. Seebohm for his narrative respecting it. But when we recall the fact that all three died in the bosom of the Romish Church, that their chief merit consisted in directing the attention of men to a common-sense interpretation of Scripture instead of following the jargon of the schoolmen, and that none of them had a very firm grasp on the essential truths of the Gospel as preached by Jesus and Paul, we feel convinced that we have really got a little beyond the Oxford Reformers of 1498, and have not to begin the work of Reformation anew.

CAMPBELL'S SOPHISTES AND POLITICUS OF PLATO.*

The present edition of the *Sophistes* and *Politicus* of Plato forms a continuation of the edition of the *Theætetus* by the same scholar. The dialogues themselves, indeed, profess to be a kind of sequel to the *Theætetus*. But they are much inferior to that most acute and remarkable composition; nor are we, in spite of all that Mr. Grote has so forcibly written, perfectly convinced of their authenticity. It is true they exhibit much of the characteristic spirit of the Platonic-Socratic dialectics; but their marked inferiority in life and in dramatic interest to such works as the *Gorgias*, *Protagoras*, *Theætetus*, *Parmenides*, *Phædo*—or even to others much less extensive, as, for example, the *Ion* or the *Meno*—is enough to excite a certain suspicion. The diction, too, strikes us as generally inferior; and though Mr. Campbell makes the most of a few touches of Socratic irony, there is certainly far less of that peculiar and most unique feature in these two dialogues than in the majority of the others. On the other hand, it would be absurd to expect that all the works of an author should be of equal interest or even display equal ability. Mr. Campbell once expresses himself in such a way as to imply that he is not very strong in his belief of the Platonic authorship (p. 1); but the general tenor of his treatment is very decidedly in its favour.

Assuming the dialogues in question to be Plato's, we have before us the plan of a Tetralogy—one member of which is wanting—consisting of the *Theætetus*, *Sophistes*, *Politicus*, *Philosophus*. The first of these deals with the subject of Cognition, seeking to determine what is its real nature and wherein it consists; the second and third have a twofold object, namely, on the one hand to give illustration of the principle and method of logical definition, and on the other, to apply these to the defining of the characters of the Sophist and Statesman respectively. The fourth, it is thought, was designed to present a picture of the real thing—the *Philosopher*—of which the Sophist is but the shadow. The arguments in both the *Sophistes* and the *Politicus* are even tediously minute, and deal to a great extent with points no longer significant to philosophical inquiry:—as, for example, how it can be possible either to think or speak falsely—what is the nature of a negative term, like *not-good*, *not-being*. Indeed, the only probable way of accounting for much of their subject-matter is that pointed out by Mr. Grote—namely, that Logic, properly so called, was as yet non-existent, and that it was therefore necessary for the philosophical writer to enter into many details and illustrations of analysis and classification which to us are superfluous.

Mr. Campbell has done his work patiently and with scholarly faithfulness. He has prefixed to each dialogue a full and careful analysis; and besides this, has furnished a running marginal abstract of contents which is calculated to be extremely useful to the student. The notes are partly critical, but chiefly exegetical; and display sound knowledge both of Greek and of the entire criticism of the subject. Sometimes the writer errs in explaining what is quite obvious; as in such comments as the following:—"φῆμι" [*Yes*]. Cf. *Phædr.* 270, c." (P. 70); or this, "ἄμφοτερον" [*Most extensive*]. Lit. "*abundant*." Cf. *infr.* 236, b." (P. 71.) Occasionally too, though very rarely, he is slightly incorrect; as for example in calling a well-known idiomatic use of ἄλλος (where it seems to include what belongs to another genus) "*Platonic*." (P. 70.) His translations of the more difficult passages, though on the whole satisfactory, might sometimes, by the use of greater care, have been

made to fit rather more exactly to the Greek. But the work is, for the most part, extremely well done; and though Professor Campbell has selected a less interesting subject, he may be congratulated on having contributed to our contemporary critical literature, a work well worthy of ranking with the excellent and complete edition of the *Phædo* by a professor of a neighbouring University.

BRIEF NOTICES.

Old Trinity. A Story of Real Life. Three Volumes. By T. MASON JONES. (Bentley.) "*Old Trinity*" is evidently written for the benefit of one Tom Butler, the hero of the story. All the other characters in the book are mere satellites. He is thus described by one whom he had captivated: "He has a pair of the very grandest eyes I ever beheld: grey in colour, but dark, large, and luminous, and at night they shine like stars." "More than anyone I ever met, he gives me the idea of 'irresistible, overwhelming force.'" To him accordingly homage is done by friends and foes. A lovely girl, whose ideal of manly excellence had hitherto only floated before her in visions, finds all virtue combined in him, worships him, and marries him; a brother, the faint sketches of whose character are the most effective in the book, sacrifices his hard earnings to give him a college education; a woman before whose imperious will every obstacle gave way finds herself, when brought into contact with him, helplessly doing his bidding; a college chum, who was selling his soul to the devil for whisky, is gradually reformed by the influence of his majestic but tender character; and a murderous villain, upon whom moral influences would be lost, but whose ends must needs be vanquished, falls a victim to our hero's physical prowess, the latter being so unfortunate as to kill him by accident just as he was threatening to be troublesome. Mr. Mason Jones has, however, written a story that will have, if it has not already obtained, a place beside the novels of contemporary authors, though it will hardly rank with any from the pens of our George Eliots, Macdonalds, Trollopes, or Kingsleys. Its defects are not glaring—they will, perhaps, be undiscovered or overlooked by ordinary readers of fiction who read solely for amusement and knowledge of different phases of human life; but those who regulate their choice in novel-reading by a regard to its highest and best uses will, we venture to think, be better pleased to renew acquaintance with Mr. Mason Jones as an orator and lecturer, for which he possesses most indisputable qualifications, than as a novelist.

Antitypical Parables; or the Kingdom of Israel and of Heaven. An Illustration of the Divine Method adopted in the Composition of the Subjects of the Old and New Testaments, by which they mutually support, and are in proper Harmony with Each Other. By GERSHOM. (London: S. W. Partridge.) The comprehensive aim of the writer of this large volume seems to be to show that Christianity in its present estate, and in its future glories through far distant ages, is the outcome and the ripe result of God's dealings with His ancient people, Israel. It is held that the principles of God's government have been and will be ever the same, and that from the beginning the foundations of the Kingdom of Christ have been laid, of whose characteristics and glories the history of Israel has been typical. It is attempted to be shown also from the Law and the Prophets that "the Kingdom of Heaven will be a 'Kingdom on Earth';" and that the fundamental doctrines of Christianity, as taught by Christ and His Apostles, have their source in true Judaism. In dealing with prophecy, the writer maintains that the way in which certain prophecies have been already fulfilled, should determine the sense in which those yet unfulfilled, are to be interpreted and understood. Hence, it is asserted, that as two out of the three predictions made to Mary by the Angel Gabriel have been literally fulfilled so must the third—that Jesus shall have the throne of His Father David, and reign over the throne of Jacob for ever—he literally fulfilled also. This book, though heavy in treatment and prolix, is pervaded by a spirit of devout homage to Christ who "is the great Object of the Book of God."

The Fulness of Jesus; or Devout Reflections upon the Relations of Christ to His People. By the Rev. G. CROWTHER SMITH, Curate of St. Paul's, Chatham. (London: W. Macintosh.) The writer believes that the various titles and relationships under which Jesus has revealed Himself have a deeper significance than is usually made to appear. This deeper meaning he attempts to unfold under forty-seven heads; and, in so doing, he speaks as a Christian man who can commend the truth in the love of it.

The Idea of the Church. An Essay. By J. PANTON HAM. (London: Whitfield, Green and Son.) This is a thoughtful and well-reasoned essay which all who are in doubt as to the true relations of the Church and the State should read and carefully note. The writer's conception of the religion of Christ as the great animating principle in the individual and moral life, is singularly lofty and beautiful. There is much matter for meditation in this little book.

A Brief Account of the Scholarships and Exhibitions open to Competition in the University of Cambridge. With Specimens of the Examination Papers. By ROBERT POTTS, M.A., Trinity College. (Longmans.) A very serviceable book to those about to enter upon student

life in Cambridge. Much of the matter is taken from the *Liber Cantabrigiæ* published in 1863. The amount of the Scholarships, Exhibitions, &c., open to competition in the different Colleges and in the University, is 42,000l. a-year.

The Adventures of Diletto; a Little Exiled Prince. A Fairy Tale. By S. J. EMERY. (London: Dean and Son.) The glamour and eerie brightness of the "good people" of this tale are scarcely equal to those of the fairy tales of our childhood. The story smacks too much of this common, mortal world; and there is a shade too much of moralizing. As a story of adventure, however, it will be relished by the young folks, and its moral is a very suitable one for them to con.

The Cliff Hut; or, the Perils of a Fisherman's Family. By the Author of "*Hannah Twist*." (S. W. Partridge.) An interesting tale well told. It has, however, but little of the "fisherman" element in it.

The spirited proprietors of the *Christian World Magazine*, to the varied excellence of which we are glad to testify, have commenced a new enterprise. *Happy Hours* is the well-chosen title of a new publication which is intended to provide a higher and more healthful style of reading for that large class who need to be allured into the paths of literature by some special attraction, and who for the most part regale themselves on journals of a very doubtful character. The idea is a good one—it is well worked out in the opening parts, and we wish every success to the undertaking.

BOOKS RECEIVED.

The Church of England in her Fourfold Aspect—Catholic, National, Established, and Protestant (Bowditch). Hardwicke's Crown Peerage, 1867; Sermons on Sin, by Orby Shipley, M.A. (Rivingtons). Holiday Excursions of a Naturalist (Hardwicke). Hymns and Lyrics for the Seasons and Saints' days of the Church (Masters). Miscellaneous Papers on Subjects Relating to Wales, by Thomas Rees, D.D. (Snow and Co.). Ireland and her Churches, by James Godkin; Begg'd at Court, a Legend of Westminster, by Charles Knight (Chapman and Hall). Analytical Latin Exercises, by C. P. Mason, B.A. (James Walton). Memorials of James Henderson, M.D.; The Jubilee Rhythm of St. Bernard of Clairvaux on the Name of Jesus, and other Hymns; Brook's Works, Vol. IV. (Nisbet and Co.). History of China; Pomponia, or, The Gospel in Cæsar's Household; Jesus's First Prayer; Life's Battle Lost and Won; Wisdom of our Fathers; Old Humphrey's Rewards, New Series (Religious Tract Society). Dealings with the Fairies, by George Macdonald, illustrated by Arthur Hughes (Strahan). The Young Man Setting Out in Life, by the Rev. W. Guest (Jackson, Walford, and Co.).

Correspondence.

VISCOUNT AMBERLEY'S BILL.

To the Editor of the *Nonconformist*.

SIR,—Nothing can be clearer or more explicit than the views taken by "*A Broad Dissenter*" in a recent number of the *Nonconformist*, of the various facts in connection with the late "*Sunday Evenings for the People*" at St. Martin's Hall. I quite agree with him that "the claim of the St. Martin's Hall people, whether it be equitable or not, is an important innovation upon established custom"; nay, more, should Viscount Amberley's bill become law, I believe it will do more than anything else to completely secularise the Sabbath, and convert it into a day of labour and unrest. As "*A Broad Dissenter*" justly observes, it would open the door to what would practically be Sunday-evening concerts, in which the lecture would play quite a subsidiary part. Without the attraction of music and singing, the St. Martin's Hall lectures would not have proved other than comparative failures. No one wishes to interfere with these Sunday lectures or the discussions arising therefrom. Similar lectures have been held in various parts of London for several years past without the least interruption. But the St. Martin's Hall people desire to go further: they strive to tempt people into attendance at their lectures, not merely by the aid of popular speakers, but by the employment of musical attractions. Yet even here, to some extent, we can admit their claim. Music is employed in places of religious worship, why should it be forbidden in such buildings as St. Martin's Hall? But then, there is a wide difference between the members of a congregation singing devotional hymns, and an audience paying to hear professional vocalists exhibit their gifts of singing upon the platform. Once admit the principle of the latter to be legal, and where is the line to be drawn as to what shall, or shall not, constitute an illegal Sunday entertainment? Lord Amberley's bill, by legalising payment at the doors upon Sundays, would at once throw open every theatre, music-hall, and concert-room, in the kingdom, upon the Lord's-day. The music-hall keeper would have but to arrange with a speaker to deliver a lecture of some few minutes' duration, and this would form a peg on which to hang a Sunday-evening concert. It may, however, be objected that it is better that people should be in a music-hall on Sunday evenings, listening to the performance of good sacred music, than be waiting their time, money, and health in the public-house. True, but if once these entertainments are legalised, public-house drinking will become vastly increased. Viscount Amberley's bill may prevent refreshments from being sold inside the hall, but it cannot prevent them from being sold outside. Every music-hall has its attendant public-house, and there would be afforded every facility for visitors to pass from one to the other, so that the very

* *The Sophistes and Politicus of Plato*, with a Revised Text and English Notes. By the Rev. LEWIS CAMPBELL, M.A., Professor of Greek in the University of St. Andrews. Macmillan and Co. Oxford, at the Clarendon Press.

evil which these entertainments were professedly intended to diminish, would be fearfully increased. Nor is this all. Once legalized these Sunday entertainments, and a vast amount of Sunday labour would be called into requisition. A whole army of attendants, singers, musicians, check-takers, door-keepers, and others, would be needed, the employment of whom would prove another step towards converting the workman's week of labour into one of seven days instead of one of six. That the publican would be but too ready to avail himself of the liberty afforded by Viscount Amberley's bill to commence a system of Sunday-evening entertainments of a questionable character, is shown by the fact that some years since Sunday-evening concerts were given at a music-hall in Manchester, the singers being principally Sunday-school scholars, whose voices assorted but ill with the jingling of glasses and the jangling of pots among the audience. That people should possess the means of healthful and elevating social and intellectual recreation on the Sabbath we are all fully prepared to admit, but it has yet to be shown that Viscount Amberley's bill would really assist in furnishing those means. Those who best understand its probable working, are decidedly of opinion that it would not.

I am, Sir, yours, &c.,

JOHN PLUMMER.

London, May 7, 1867.

THE LATE REV. J. L. POORE.

To the Editor of the Nonconformist.

DEAR SIR,—Will you oblige the committee of the Colonial Missionary Society by giving a place in your next number to the special minute concerning the late Rev. J. L. Poore, which I append?

I am, very truly yours,

ALEX. HANNAY, Sec. pro. tem.

At a meeting of the committee of the Colonial Missionary Society, held May 18th, the following special minute, referring to the death of the Rev. J. L. Poore, prepared by the Rev. T. Biney at the request of the committee, was unanimously adopted:—

"That this committee cannot receive the afflicting intelligence of the death of the Rev. J. L. Poore without acute and profound sorrow, although for some time past they have been in a great measure prepared for the event. Now that it has pleased Almighty God to remove from them by death their friend and colleague, they would express and record their high estimate of his personal character, and of the eminent service he was enabled to render to colonial missions. Possessed of remarkable energy, capable of enduring great fatigue, with talents for business of no common order, of considerable administrative ability, all his powers quickened and animated by a vital and earnest religious faith, he gave himself to the work to which he was called with a zeal, activity, and devotion which no labour or difficulties discouraged, and which led to large and lasting results. In addition to his residence in Australia as the agent and representative of the Colonial Missionary Society, and his visits to the several colonies, including New Zealand, he visited on its behalf Upper and Lower Canada, and acted for some time as its secretary: in every position and at all times showing an indefatigable industry and zealous devotion to the objects and interests of the institution. He was the means of accomplishing so much in connection with the settlement of ministers, the originating or enlarging of our churches in Australia, that the history of Congregationalism there must ever include honourable reference to his activity and zeal, and to the stimulating power of his influence on those with whom he came into contact. His self-denial and disinterestedness were pre-eminent; his wisdom in council great; even when dispute or opposition arose from some temporary misapprehension, no imputation was ever cast on the purity of his motives, the uprightness of his intentions, his conscientiousness or simplicity of purpose. The committee, while lamenting the comparatively premature close of his labours, would express their deep gratitude to God for those years of thought and effort which he spent in the prosecution of this work, and in the enjoyment of their confidence.

"To Mrs. Poore, in her present peculiarly affecting circumstances, the committee desire to convey the expression of their deep sympathy. Having sailed for Melbourne when it was thought possible she might arrive before her husband had passed away, they cling to the hope that this consolation might be granted to her. It has seemed good to the All-wise Disposer of events to order it otherwise. The news of her bereavement will meet her on her way, and she will only on her arrival have the melancholy satisfaction of looking on the grave where her husband rests. She will receive much, the committee are persuaded, of respectful and affectionate sympathy, and will be cheered by intercourse with those who ministered to the departed in his sickness and followed him to the sepulchre; nor will there be wanting private and public testimonies to his personal excellence and public services; they commend her to the loving care of 'the God and Father of our Lord Jesus Christ,' 'the God of all consolation,' who will not be unmindful of one whose interest in the work her husband was called to undertake, and whose sympathy, devotion and endurance sustained and encouraged him in all his labours."

ALEXANDRA ORPHANAGE FOR INFANTS.

To the Editor of the Nonconformist.

SIR,—Permit me to ask a small space in your columns at the present time just to state what is doing, and what is contemplated by the committee.

Your readers are aware, because you have kindly allowed me to inform them, that this institution was founded in October, 1864, under Royal patronage, for the infants of the poor. Since that period fifty have been admitted, and twelve more will be elected on the 23d inst. Soon we hope to admit twenty-five at each election. Land has been purchased at Hounsey-ris, where shortly buildings will be erected to accommodate 200 infants. There will be at first eight infant homes for twenty-five in each, under careful superintendence. For six of these, at a cost of 500*l.* each, provision

seems to be made by the kindness and liberality of friends, but for the main buildings, such as the domestic apartments, school, dining-hall, laundry, &c., all the funds have yet to be provided, and these will probably cost 6,000*l.*

A kind friend has promised to give a donation of 1,000*l.*, upon condition that a similar amount is raised to replace the sum taken from the general fund for the purchase of land; and "W. B." has promised 100*l.* if nine others will give a like sum. I very earnestly invite your readers to join "W. B." in this benevolent challenge, that both sums may be realised to the charity.

When we hear of such princely donations as have been given of late for orphan objects, as 14,000*l.* to the British Orphan Asylum, 20,000*l.* to Mr. Spurgeon to found one, 100,000*l.* to the one at Lancaster, and now 5,000*l.* to one at Newcastle, I think we are asking but for small mercies when we entreat your readers—influential, wealthy, and benevolent as many of them are—not only for these 900*l.*, but for the 6,000*l.* we shall still require.

I again repeat that we are indebted to our worthy treasurer for the two houses we now occupy rent free; and that all the services rendered, but by those in the house, are gratuitous, and there are no office expenses.

The annual meeting will take place on the 23rd inst. at the London Coffee-house, when Mr. Alderman and Sheriff Waterlow will preside, and on that occasion we should be greatly cheered if a large list of contributions could be announced.

Any amount forwarded to me, either at 11, Boxworth-grove, Barnsbury, N., or 56, Ludgate-hill, will be most thankfully acknowledged.

Yours respectfully,

ELIZABETH S. SOUL,

Hon. Sec. of Ladies' Committee.

May 6, 1867.

A CORRECTION.

To the Editor of the Nonconformist.

DEAR SIR,—Allow me in self-defence to correct a typographical error in the report of what I said at Dundee the other day.

I am reported to have counselled that ministers should speak with "undoctrinal simplicity and clearness." What I really said was "with undoctrinal simplicity," &c., not meaning to insinuate that doctors generally lack these excellent characteristics, but only wishing to warn young ministers against the professionally oracular style of utterance.

Yours very truly,

T. GILFILLAN.

Morefield, Aberdeen, May 13, 1867.

Miscellaneous News.

THE WEATHER LAST WEEK.—The meteorologists are rushing to the columns of the *Times* to communicate to the public their observations on the extreme heat of last week. Mr. R. H. Allnatt, who is over in Jersey, says that from noon till near sunset on Sunday the thermometer was 90 degrees in the shade. At Tunbridge 93 was reached on Tuesday, and 186 in the sun. At Kettering, in Northamptonshire, a maximum of 86 in the shade was reached on Wednesday.

THE PEACE SOCIETY.—We observe that the annual meeting of the Peace Society is announced to be held at Finsbury Chapel, next Tuesday evening, at half-past six. The chair is to be taken, in the absence of the esteemed president of the society, Mr. Joseph Pease, by his son, Mr. J. W. Pease, M.P. for South Durham. It is expected that the references that will be made to recent events, such as the satisfactory conclusion of the London Conference, the visit of a deputation from the Peace Society to the French Government in reference to the holding of a Peace Congress in Paris, and the remarkable peace movement that has lately sprung up on the Continent, will render the meeting one of unusual interest.

EDUCATION.—A Parliamentary return just issued shows that since the year 1859 the number of scholars in average attendance in the elementary day schools of Great Britain, under the inspection of the Education Committee of the Privy Council, has increased from 801,401 to 1,039,183; the number present at inspection from 880,131 to 1,264,829; the number of certified teachers in the schools from 6,222 to 11,871; the number of schools under inspection from 6,586 to 8,753. In England the number of scholars in average attendance under annual inspection has increased 29 per cent. in the seven years, being more than three times the increase of population.

DR. LIVINGSTONE.—A dispatch from Bombay of April 29th states that the latest news from Zanzibar states that little hope was entertained of Dr. Livingstone being alive, owing to the fact that the Mafeti tribe, the most savage in Africa, was known to have been on his route. Every exertion is being used by the officials and workmen at Chatham Dockyard to have the steel boat ordered to be constructed for use by the exploring party about to be dispatched to the interior of Africa, to obtain traces of Dr. Livingstone, completed in about a fortnight from the present time, as the expeditionary party will leave England early in the ensuing month. The boat is to be built of steel and charcoal-prepared iron plates, of a sufficient size to permit of their being carried overland by the negroes, the boat being put together by means of bolts. The vessel, which is being built from the designs of Mr. Reed, Chief Constructor of the Navy, and Mr. Young, Royal Navy, who will have charge of the exploring party, will be completed with all dispatch. She will be fitted with a mast and a set of sails, while her draught of water will be very trifling, so as to enable her to ascend the rivers and lakes in the interior of Africa.

BEQUESTS OF THE LATE MR. HENDERSON, OF PARK.—The funeral of the late Mr. Henderson, of Park, took place on Tuesday, and was conducted quite privately. We understand that by his will Mr. Henderson has made the following dispositions:—To the schemes of the United Presbyterian Church is bequeathed 36,250*l.*, allocated as follows:—Home Missions, 5,000*l.*; Foreign Missions, 10,000*l.*; East India Missions, 6,000*l.*; China Missions, 4,000*l.*; fund for liquidating debt upon churches, 5,000*l.*; Aged Ministers' Fund, 1,000*l.*; fund for educating the children of United Presbyterian missionaries, 250*l.*; and for the building of United Presbyterian churches in Glasgow, 5,000*l.* The Glasgow City Mission gets 2,000*l.*; the National Bible Society of Scotland, 10,000*l.*; the Evangelical Society of Paris, 2,000*l.*; the Evangelical Society of Geneva, 2,000*l.*; the Evangelical Society of Lyons, 2,000*l.*; the Evangelical Society of Brussels, 2,000*l.*; the Union Churches of France in connection with Pastor Monod, 2,000*l.*; and the Waldensian Church, 5,000*l.* Our local charities receive the following benefactions:—Royal Infirmary, 500*l.*; Old Man's Friend Society, 200*l.*; Aged Women's Society, 200*l.*; Night Asylum, 200*l.*; Deaf and Dumb Institution, 200*l.*; the poor connected with Greyfriars Church (of which the testator was a member), 200*l.* The above-mentioned bequests amount in all to 64,750*l.* The residue of Mr. Henderson's princely fortune is, we believe, left to his nephews and nieces.—*Glasgow Herald.*

BAND OF HOPE UNION.—On Thursday evening the Rev. O. H. Spurgeon delivered a lecture in the Metropolitan Tabernacle, kindly lent for the occasion, for the benefit of the United Kingdom Band of Hope Union, on "The Noble Army of Martyrs." Mr. T. Hughes, M.P. for Lambeth, presided, and made a short and appropriate introductory speech to an audience which filled the vast building from the floor to the upper gallery. Some 600 of the children of the Band of Hope Union sang, and when the music of their voices had ceased, Mr. Spurgeon came forward, and in his bold free manner commenced a lecture which enchaind the attention of all his hearers. He concluded by warning every one of his hearers never to wish in any way to molest another for his opinions. Let all work for the truth, and let every man alone, except in so far as we might endeavour to move him by argument. Conscience and heart belonged to God alone. He had no unity with Roman Catholics, but inasmuch as they were fellow-citizens, they were entitled to the same privileges as himself, and to try to deprive them of them was persecution. At the conclusion of the lecture, the rev. gentleman moved a vote of thanks to Mr. Hughes for presiding on the occasion, which was carried by acclamation. Mr. Hughes said that if they all had enjoyed themselves as much as he had done, they had spent a most delightful evening. At the close of the lecture, some of the incidents to which reference had been made, were illustrated by a series of dissolving views.

Births, Marriages, and Deaths.

BIRTHS.

FOREMAN.—May 1, at Finchley, the wife of the Rev. J. Foreman, of Berbois, of a daughter.

TURBESVILLE.—May 4, at Pease-road-villas, Camden-town, N., the wife of T. C. Turberville, Esq., of a daughter.

COOMBS.—May 10, at Forest-hill, the wife of the Rev. J. W. Coombs, of a daughter.

MARRIAGES.

MEAD—ALLSOP.—April 30, at Cavendish Chapel, Manchester, by the Rev. Dr. Parker, Edwin Samuel, youngest son of Mr. Henry Mead, of Wiltshire, to Annie, youngest daughter of Mr. Samuel Allsop, of Manchester.

MOORHOUSE—BINNS.—May 1, at the Friends' Meeting-house, Halifax, James, eldest son of Samuel Moorhouse, of Leeds, to Hannah, youngest daughter of David Binns, of Halifax.

ROTHERY—GARLICK.—May 2, at the Independent chapel, Sedburgh, by the Rev. John Reid, of Winclesmere, assisted by the Rev. Thomas Hartley, Mr. John Rothery, of Cocker-mouth, to Miss Garlick, of Sedburgh.

SHONE—LEE.—May 2, at the Congregational chapel, Malpas, Cheshire, by the Rev. Henry Hake, of Wellington, assisted by the Rev. William Tiler, of Malpas, John, son of Mr. Thomas Shone, of Lacey, to Sarah, daughter of Mr. John Lee, of the Bank Farm, Lacey, Malpas.

WILKINS—HORNE.—May 2, at Moreton-in-Marsh, by the Rev. H. Kerrison, assisted by the Rev. C. J. Middleton, Mr. John Wilkins, of Oxbridge, to Frances, daughter of the late Mr. Thomas Horne.

WARD—BLANSHARD.—May 6, at Salem Chapel, York, by the Rev. J. Parsons, Mr. C. S. Ward, hatter, Derby, to Marianna, daughter of Mr. W. Blanshard, of Monkgate, York.

HELLER—GODFREY.—May 7, at the Abbey Chapel, Romsey, by the Rev. W. Major Paul, Edward H-tier, Esq., of Winchester, to Frances Mary, youngest daughter of the late Charles Godfrey, Esq.

BEVAN—EDMOND.—May 7, at Bloomsbury Chapel, by the Rev. W. Brook, D.D., Mr. Bevan, of Hammarsmith, to Miss Edmond, of Regent's Park.

LAVER—LAMBERT.—May 7, at Little Waltham, by the Rev. J. Fowler, the Rev. R. Laver, Sutton Valence, Kent, son of George Laver, Braintree, to Clara, daughter of Mr. William Lambert, Chelmsford, Essex. No cards.

PAUL—COOKE.—May 7, at Belvoir street Chapel, Leicester, by the Rev. J. P. Murrell, T. D. Paul, Esq., to Mrs. Barton, daughter of the late Mr. Richard Cooke.

GRAY—HIRST.—May 7, at South Parade Chapel, Leeds, by the Rev. J. T. Gale, assisted by the Rev. William Best, B.A., Mr. John Henry Gray, Loughborough, to Sarah, youngest daughter of the late Mr. Major Hirst, of Leeds.

BROMET—KITCHEN.—May 7, at Paddington Chapel, by the Rev. G. D. McGregor, the Rev. M. S. Bromet, of Woodbridge, to Emma, youngest daughter of Daniel Kitchen, Esq., of Marylebone, London.

ARNOLD—MASON.—May 8, at Zion Chapel, York-shire-street, Burnley, by the Rev. R. Evans, Mr. James Arnold, Guerdon Terrace, to Bella, eldest daughter of the late William Mason, Esq., of Idham.

CLAYTON—BRADY.—May 8, at Nether Chapel, Sheffield, by the Rev. Henry Quick, Mr. Charles Edward Clayton, to Mary Anna, second daughter of Mr. Curtis Brady, Sheffield.

SPONG-SCOTT.—May 8, at Trevor Chapel, Brompton, by the father of the bridegroom, James Osborn, eldest son of the Rev. James Spong, of London, to Frances Elizabeth, eldest daughter of Mr. Scott, of 55, Hollywood-road, West Brompton.

WALMSLEY-OLDFIELD.—May 8, at Harrison-road Chapel, Halifax, by the Rev. J. C. Gray, Mr. James Robert Walmsley, of Burnley, to Ellen, third daughter of Mr. Thomas Oldfield, of Halifax.

TROTMAN-VEEN.—May 8, at the Baptist chapel, Beccaton, Notts, by the Rev. W. Underwood, D.D., assisted by the Rev. J. Martin, B.A., Francis E. Trotman, Baptist minister, Redruth, Cornwall, to Elizabeth, youngest daughter of Mr. A. Venn, Surrey-side, Chilwell, Notts.

PARSONS-TAPSCOTT.—April 9, at the Congregational church, South Petherton, Somerset, by the Rev. W. Denham, Mr. Samuel Parsons, of Braton, to Fanny Lydia, eldest daughter of Mr. Henry Tapscott, South Petherton.

ROBINSON-BOLTON.—May 9, at Harrison-road Chapel, Halifax, by the Rev. J. C. Gray, Mr. Thomas Frederick Robinson, to Anna, second daughter of Mr. John Bolton, all of Halifax.

WETMON-HARPER.—May 9, at the Baptist chapel, Eye, Mr. George Wetmon, to Mary Ann, youngest daughter of Mr. J. Harper, farmer, all of Eye.

SMITH-CUMMINS.—May 9, at King-street Baptist Chapel, by the Rev. T. A. Wheeler, George James, eldest son of Mr. James Smith, Somerset-street, Kingsdown, to Alice Mary, youngest daughter of Mr. J. C. Cummins, West Redcliffe-parade.

CRODEN-RUSSELL.—May 9, at Archdeacon-lane Chapel, Leicester, by the Rev. T. Stevenson, Mr. Thomas Croden, eldest son of Mr. William Croden, of Ridlington Lodge, Rutland, to Ann, eldest daughter of Mr. Thomas Russell, Leicester.

BRUCE-TIPPING.—May 9, at the Congregational chapel, Union-street, Oldham, by the Rev. J. Hodgson, Mr. Anthony Bruce, of London, to Frances May, eldest daughter of the late Henry Tipping, Esq., of Oldham.

BARKER-DAWES.—May 12, at the Caledonian-road Chapel, by the Rev. Ebenezer Davies, Mr. Henry Barker, to Louisa, eldest daughter of the late Mr. Benjamin Dawes, both of Islington.

DEATHS.

WILLIAMS.—April 3, at Circular-road, Calcutta, Mary Helen, wife of the Rev. Albert Williams, of that city, and a dear daughter of the Rev. George Gould, of Norwich. Friends will please to accept this announcement.

ROOME.—May 4, at Weston-super-Mare, aged fifty-eight years, Mrs. Roome, the beloved wife of the Rev. James Roome, after a quarter of a century's faithful and arduous labour as a missionary's wife at Barbicote.

ORMROD.—Recently, aged eighty-two, at Low-green, Hindley, near Wigan, Mrs. Ormrod, a real friend to many evangelical institutions.

PENN.—May 6, at Beckminster House, Pennfields, Wolverhampton, the residence of her nephew, John W. Sparrow, Esq., Miss Julia Penn, aged sixty-four years. Friends will please accept this intimation.

OLIVER.—May 7, in the eighteenth year of her age, Miss Mary Oliver, daughter of Mr. John Oliver, Llanvynnydd, Carmarthenshire, and sister to the Rev. Henry Oliver, B.A., of Newport, Monmouthshire, and the Rev. David Oliver, of Llanberis, Carnarvonshire.

PORTER.—May 8, at the Croft, Hastings, Anne, the wife of the Rev. William Porter.

HOLLOWAY'S PILLS.—FUNCTIONAL DISORDERS.—Who would be well must see that every organ of the body does its duty fully and fairly, which every one may certainly insure by occasionally resorting to these Pills, or by taking a course of them according to the printed directions folded round each box. Stomach, liver, kidneys, and bowels are all reached by their purifying and corrective powers, and any departure from their natural action is strenuously resisted and order and regularity enforced. Health may always be preserved by attentive obedience to Holloway's directions; and by using his medicine as advised by them all obstructions will by this means be removed, the blood will be purified, and its free and faultless circulation established.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

During the week Consols have risen, and so have home and foreign securities of almost every kind. The public are beginning to make investments on a more liberal scale than at any period since the panic. Consols are 91½ to 92 for money and 90½ to 90½ for account, ex-dividend.

The last Bank return has few noticeable features about it. The amount of notes in circulation is 23,146,810½, being a decrease of 152,855½.

The New South Wales Government have made proposals for a loan of 832,000. It is to be issued in bonds of 1000, 500, and 1,000, each, bearing interest at 5 per cent. per annum from 1st January, 1867, payable by coupons half-yearly in London and Sydney, the principal money to be paid off on the 1st January, 1895. The lowest price that will be accepted for the bonds is 88½, 10s. for every 1000.

Sir John Lubbock, as manager of the London Clearing House, has commenced the publication of the aggregate daily transactions of the Clearing House. The announcement is to be continued hebdomadally.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, May 8.

ISSUE DEPARTMENT.

Notes issued	232,963,230	Government Debt	£11,015,100
		Other Securities	5,984,900
		Gold Coin & Bullion	17,963,230
	232,963,230		232,963,230

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	(Inc. dead weight annuity) £12,886,314
Reserve	3,138,602	Other Securities	19,220,990
Public Deposits	7,406,357	Notes	9,816,426
Other Deposits	17,535,100	Gold & Silver Coin	1,167,127
Seven Day and other Bills	457,798		
	£48,090,757		£48,090,757

May 9, 1867.

FRANK MAY, Deputy Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, May 13.

The supply of English wheat to this morning's market was small, and we quote prices the same as Monday last, with a slow trade. Foreign wheat without change in value. In barley, beans, and peas, no alteration. We have had liberal supplies of oats during the past week, and last Monday's rates were fully supported. There was a fair trade to-day, and also a demand for export to France, and inquiries have been made for English ports.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent, red, old	57 to 67	
Ditto new	52 64	
White, old	58 71	
„ new	53 67	
Foreign red	55 65	
„ white	57 72	
BARLEY—		
English malting	39 50	
Chevalier	50 56	
Distilling	40 45	
Foreign	30 44	
MALT—		
Pale	72 78	
Chevalier	78 80	
Brown	58 63	
BEANS—		
_ticks	41 44	
Harrow	41 44	
Small	43 48	
Egyptian	— —	
PEAS—		
Grey	37 to 39	
Maple	59 42	
White	40 44	
Boilers	40 44	
Foreign, white	39 43	
RYE	32 34	
OATS—		
English feed	23 30	
„ potatoes	28 35	
Scotch feed	24 31	
„ potatoes	29 35	
Irish black	21 24	
„ white	23 30	
Foreign feed	21 27	
FLOUR—		
Town made	32 57	
Country Marks	41 44	
Norfolk & Suffolk	43 45	

BREAD.—LONDON, Saturday, May 11.—The prices of wheaten bread in the metropolis are from 9½d. to 10d.; household ditto, 7½d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, May 13.—The total imports of foreign stock into London last week amounted to 13,381 head. In the corresponding week in 1866 we received 11,973; in 1865, 11,279; in 1864, 6,478; in 1863, 6,189; in 1862, 3,646; and in 1861, 5,430 head. Our market to-day was rather heavily supplied with foreign stock, in somewhat improved condition. Sales progressed steadily, at very fair prices. The arrivals of beasts fresh up from our own grazing districts were only moderate, but in excellent condition. For most breeds there was a steady but by no means active inquiry, at prices fully equal to Monday last. The best Scots and crosses sold at from 4s. 6d. to fully 4s. 8d. per 8 lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,600 Scots, crosses and shorthorns; from other parts of England, 600 various breeds; and from Scotland 241 Scots and crosses in prime condition. Notwithstanding that the supply of sheep was again extensive, the sale for all breeds ruled steady at an advance in the quotations of ½d. per 8 lbs. The best Down and half-breds, out of the wool, realised quite 4s. 6d. to 4s. 8d. per 8 lbs. Our quotations now refer solely to shorn sheep. We were fairly supplied with Lambs, which sold freely at 2s. 4d. per lb. more money—viz., 7s. 3d. to 8s. 6d. per 8 lbs. About 400 came to hand from the Isle of Wight. The show of calves was extensive, and the demand for them was heavy, on rather lower terms. The sale for pigs was heavy at late rates. The supply was moderate.

Per 8 lbs. to sink the Offal.

Inf. coarse beasts	3 0 to 3 4	Prime Southdown	4 8 to 4 10
Second quality	3 6 to 3 10	Lambs	7 3 to 8 4
Prime large oxen	4 2 to 4 4	Lge. coarse calves	4 2 to 5 0
Prime 100 lbs. &c.	4 6 to 4 8	Prime small	5 2 to 5 6
Coarse 100 lbs. &c.	3 4 to 3 8	Large hogs	3 0 to 3 6
Second quality	3 10 to 4 2	Meatam. porkers	3 8 to 4 0
Pr. coarse woolled	4 4 to 4 6		

Quarter-old store pigs, 22s. to 26s. each. Suckling Calves, 21s. to 23s.

NEWGATE AND LEADENHALL, Monday, May 13.

Since our last report, prices have been very irregular, owing to the prevailing warm weather. To-day, however, they are somewhat steadier. Last week's imports comprised 3 packages from Antwerp; 94 from Hamburg; and 35 from Rotterdam.

Per 8 lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.	
Inferior beef	3	2	to	3	6	Inf. mutton	3	4	4	0
Middling ditto	3	8	to	3	10	Middling ditto	4	2	4	0
Prime large do.	4	0	to	4	2	Prime ditto	4	4	4	0
Do. small do.	4	2	to	4	4	Veal	4	0	5	2
Large pork	3	0	to	3	6	Lamb	5	10	6	10
Small pork	3	8	to	4	2					

COVENT GARDEN, LONDON, Saturday, May 11.

The advent of brilliant weather after so unfavourable a spring has had an unusually stimulating effect upon vegetation, and the market is in consequence most liberally supplied, considering the season, with fruit and likewise with vegetables. Peaches and nectarines have made their appearance, and French cherries and apricots may also still be obtained. Grapes and strawberries are plentiful. Forced vegetables comprise French beans, potatoes, sea kale, and rhubarb. Apples comprise Nonpareil, Cockle Pippin, Sam Young, Sturmer Pippin, and one or two others. A few Kent cobs may still be had. Broccoli continues to arrive from the West of England and the Channel Islands. New potatoes are arriving from the continent in large quantities. Flowers chiefly consist of orchids, pelargoniums, cinerarias, cyclas, mignonette, and roses.

PROVISIONS, Monday, May 13.—The arrivals last week from Ireland were 273 firkins butter, and 2,951 bales bacon; and from foreign ports 23,747 casks butter, and 1,814 bales and 17 boxes bacon. The arrivals of new Irish butter were almost confined to fourth Corks, which sold at 8s. landed. The extreme heat of the weather caused a rapid decline in foreign of 10s. to 14s. per cwt.; best Dutch down to 92s., 90s. The bacon market ruled quiet, and at the close of the week prices were the turn in favour of buyers.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 13.—Fair average supplies of potatoes have come to hand for the time of year: for all kinds the demand is inactive, at our quotations. The imports last week were: Dunkirk, 1,735; Genoa, 82; Hamburg, 192; Levanter, 189; Odensee, 462; Ostend, 20 packages. Yorkshire Flukes, 146s. to 175s.; Regents, 130s. to 155s.; Lincolns, 13s. to 155s.; Scotch, 120s. to 175s.; Foreign, 110s. to 120s. per ton.

SEED, Monday, May 13.—Scarcely anything passing in cloverseed, the sowing season being just over, and prices are not sufficiently low of the remaining stocks to bring forward buyers to hold over; quality also not fine enough. Trefoils were held on former terms. Mustardseeds were unaltered in price, and little passing in either white or brown. Tares for feeding can be placed on low terms: none wanted for sowing. Linseed was slow, at about previous rates. Rapeseed was influenced downward by the recent fine weather for the growing crop on the continent.

BOROUGH HOP MARKET, Monday, May 13.—During the past week we have had rather more inquiry, which may lead to better business. The transactions of the last few days have been larger than of late, the reduced currency having

attracted the attention of consumers. The recent weather has been very favourable to the progress of the plant; and although fly is reported in some parts of Kent, accounts from the plantations are, on the whole, extremely satisfactory. Advice from the continent speak of increased firmness in the different markets. New York advices to the last instant report the market as firm for samples of every description. Sugar, 140s. to 155s.; Weald of Kent, 147s. to 160s.; Mid and East Kent, 150s. to 180s.; Farnham and Country, 160s. to 200s.; Yearlings, 110s. to 135s.; Oils, 56s. to 84s.

WOOL, Monday, May 13.—The transactions in this market, both for home use and export, are on a very moderate scale; but we have no change to notice in prices. The public sales of colonial wool will be commenced on Thursday next.

OIL, Monday, May 13.—The market is somewhat inactive; but prices are without material alteration. For linseed oil there is a fair sale at 36½ per ton; brown rape is slightly lower, at 35½ for English oil and 36½, 10s. for foreign. In olive oil there is very little doing, but prices remain the same. Cocoa-nut is without improvement, and palm oil is held for higher rates.

TALLOW, Monday, May 13.—Our market is somewhat heavy. F.Y.C., on the spot, is selling at 43s. 3d. to 43s. 6d. per cwt. Town tallow 42s. net cash.

COAL, Monday, May 13.—Market firm at 6d. advance on last day's prices. Hetton, 18s. 6d.; O. Hartlepool, 18s. 6d.; Haswell, 18s. 6d.; Tese, 18s.; Eden Main, 16s. 9d.; Kellie, 17s.; Hartley's, 17s. 6d.; Pease West, 18s.; South Hartlepool, 17s.; Caradoc, 17s. 6d.; Wharmcliffe, 16s. 9d.; Northumberland Main, 18s. Fresh arrivals, 6d.; left from last day, 8; at sea, 40.

Advertisements.

ALEXANDRA ORPHANAGE for INFANTS.

ALBERT-ROAD, UPPER HOLLOWAY.

PATRONS:

Their R.H. the PRINCE and PRINCESS of WALES. The SECOND ANNUAL MEETING of GOVERNORS will be held at the LONDON COFFEE-HOUSE, LUDGATE-HILL, on THURSDAY, May 23rd, to receive the Report of the Committee, the Auditors' Report, to appoint Officers, and for the ELECTION of TWELVE INFANTS.

The Chair will be taken at Twelve o'clock precisely, by Mr. Ald. and Sheriff WATERLOW.

Contributions are very earnestly solicited, and will be thankfully received. Governors for Life £10 10s.; annually £1 1s. and upwards. Subscribers for Life £5 5s.; annually 10s. 6d. There are now Forty-eight Infants at the Orphanage, and Twenty-four will be admitted in 1867.

JOSEPH SOUL, Hon. Sec.

Office, 56, Ludgate-hill, E.C.

£1,000 are OFFERED by a FRIEND as a DONATION to the ALEXANDRA ORPHANAGE for INFANTS, provided a similar sum is contributed. W. B. will give £100 upon condition that nine other persons subscribe £100 each to make up this amount.

The Committee very earnestly hope that this challenge will be accepted, so that the above contribution may not be lost to the Charity. Smaller sums, to any amount, will be thankfully received.

JOSEPH SOUL, Hon. Sec.

56, Ludgate-hill, E.C.

Twelve additional Infants will be admitted on the 23rd inst.

NATIONAL TEMPERANCE LEAGUE.

A SPECIAL LECTURE to YOUNG MEN, will be delivered in the POULTRY CHAPEL, on WEDNESDAY Evening, 23rd May, at half-past seven o'clock, by the Rev. ALEXANDER HANNAY, of Croydon; EDWARD BAINES, Esq., M.P., will preside.

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FOOLSCAP, Hand-made Outsides, 8s. 6d. per ream.

BLACK-BORDERED NOTE, 4s. 0d. and 6s. 6d. per ream.

BLACK-BORDERED ENVELOPES, 1s. per 100—Super-thick quality.

NO CHARGE for Plain Stamping Crest, Arms, or Address, on best qualities of Paper or Envelopes. Coloured Stamping (Relief) reduced to 1s. per 100. Polished Steel Crest Dies engraved from 5s. Monograms, two letters, from 5s.; three letters, 7s. Business or Address Dies from 5s.

SERMON PAPER, plain 4s. per ream; Ruled ditto, 4s. 6d. An immense variety in all sizes and qualities always in stock. Samples forwarded free.

SCHOOL STATIONERY supplied on the most liberal terms. GOOD COPY BOOKS, superfine cream paper, 40 pages, 2s. per dozen. Universal System do., with engraved head lines, 1s. 4d. and 2s. 9d. per doz.

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PATENT BOSTONITE PLAYING CARDS,	
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CUTLERY, Warranted.—The most varied Assortment of TABLE CUTLERY in the world, all warranted, is on sale at WILLIAM S. BURTON'S, at prices that are remunerative only because of the largeness of the sale.

IVORY HANDLES.	Table Knives per Dozen.	Dessert Knives per Dozen.	Carvers per Pair.
3½-inch ivory handles	s. d. 13 0	s. d. 10 6	s. d. 5 0
3½-inch fine ivory balance handles	18 0	14 0	5 9
4-inch ivory balance handles	21 0	16 0	5 9
4-inch fine ivory handles	28 0	20 0	6 6
4-inch finest African ivory handles	35 0	27 0	12 0
Ditto, with silver ferrules	42 0	35 0	13 6
Ditto, carved handles, silver ferrules	55 0	45 0	18 6
Nickel electro-silver handles	25 0	19 0	7 6
Silver handles of any pattern	84 0	54 0	21 0

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